

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1886.

EDITED BY

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PALI TEXT SOCIETY.

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400-250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

** * * Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address: 3, Brick Court, Temple, London E.C.)

Report

OF

THE PALI TEXT SOCIETY

FOR 1886.

I AM happy to say we are still prospering. We have again an addition to report to the number of our European subscribers, and in Ceylon we have an increase again after the decline of last year. We now number 215 subscribers in all.

Our text issues for this year are :

1. Part I. of the *Sumaṅgala*, edited by myself and Professor Carpenter.

2. The *Vimāna Vatthu*, edited by Gooneratne Mudaliyar, and seen through the press by myself.

3. The *Anāgata Vaṃsa*, edited by Professor Minayeff.

4. The *Gandha Vaṃsa*, edited by the same.

Besides these we have a very interesting translation from the Tibetan by Dr. Wenzel, and also an index to the verses in the *Divyāvadāna*.

With regard to the former I should like to point out how valuable is the poem he translates for determining the degree in which Buddhism had changed, when it was composed, from the state it had reached at the time of the *Piṭakas* (probably about 500 years before). Of absolutely new doctrine there is no trace. The number of the *Pārāmitā*'s is different (see verse 8), the stress laid upon the doctrine of the (temporary) hells is greater than it would have been in a corresponding poem of the earlier period, and verses 49 and 50 introduce a metaphysical discussion which is a later amplification of the simple and anti-metaphysical doctrine of the *Anatta Lakkhaṇa Sutta*. Otherwise the work might have been written by a Buddhist of the *Piṭaka* schools at *Nālanda* or *Anurādhapura*, and it often uses the very expressions of *Piṭaka* texts. Thus

- Verse 13 = Dhp. 21.
 „ 14 = Dhp. 172.
 „ 16 = M. x. 5. 3.
 „ 19 = P. P. iv. 19.
 „ 20 = P. P. iv. 10.
 „ 23 = Dhp. 103.
 „ 32 gives the Ariyadhammāni.
 „ 43 = A. 3. 99.
 „ 61 = S. N. 2. 4. 3.
 „ 117 = Dhp. 1.

and the general tone is much more in accordance with the Arahāt ideal of the Hīnayāna than with the Bodhisat ideal of the Mahāyāna doctrines. With regard to the main idea of the poem (that is, to give, in about a hundred stanzas, a synopsis of what seemed to the author to be the principal points of religious belief), it is only one example of a somewhat numerous class. The Tela Kaṭāha Gāthā and the Anuruddha Śataka follow exactly the same lines, and we shall no doubt find other specimens of such poetical *précis* work. There is a simple directness of exhortation in the “Friendly Epistle,” in striking contrast with the dainty and elaborate beauty of the “Oil Cauldron Stanzas,” and exactly as one would expect from the circumstances under which it is supposed to be written. The Anuruddha Śataka lies about midway between the two so far as its method of treatment is concerned. Of this we hoped to enable our readers to judge for themselves this year. But Professor Bendall has abandoned his intention of editing this little poem for us. Its publication must therefore be postponed until we can procure MSS. to send to an editor on the Continent, as Professor Hillibrandt, of Breslau, has been kind enough to undertake the work.

As the “Friendly Epistle” shows little change from the original Buddhism, so also does the Divyāvadāna. Though evidently much later than the Pali Texts, the difference between its Buddhism and theirs is very much smaller than one would expect; and it uses expressions identical or nearly identical with Pali ones in many passages.

Thus, among others,

Page	51	may be compared to	A. 2. 4. 2.
„	120	„ „	Valāhaka Jālāka.
„	186	„ „	J. 1. 73, and S. 1. 14. 4.
„	191	„ „	Pāc. 51.
„	200 foll.	„ „	M. P. S. iii. 1. &c.
„	229	„ „	C. ix. 1. 3.
„	235	„ „	M. viii. 1. 11.
„	248	„ „	A. 3. 110.
„	267	„ „	J. 1. 84.
„	300	„ „	S. vi. 2. 5.
„	340	„ „	Kh. 6. 1.
„	489	„ „	S. 4. 10.
„	491	„ „	J. 1. 117. 8.
„	498	„ „	J. No. 4 = Kathā Sarit S. vi. 5. 29.
„	521	„ „	Sūci Jātaka.
„	532	„ „	Dhp. 127.
„	620	„ „	A. 3. 58 = D. 3. 1. 5.

Dr. Morris also continues, and in a thoroughly systematic way, his contributions to Pāli Lexicography. He had prepared three or four times as much material, but we could not afford to print it this year, and have therefore held it over for the next year's Journal. His wide acquaintance with all our Pāli Texts, and his accurate knowledge of the rules of phonetic change, impart a special value to his notes, and we regret that we could not give them all this year. It was also chiefly a question of funds that has prevented the appearance this year of the first volume of the Digha. But the subscribers themselves have set the limit in the amount of work we can do each year. Each sheet we print costs us altogether about £6, so that with about 200 subscribers we can only give about 600 pages. As a matter of fact, we give about 700 this year, and have given an average of 650 in the four previous years. Thus for 1882 we gave—

	NO. OF PAGES.
Journal	136
Aṅguttara	140
Buddhavaṁsa and Cariya Piṭaka	123
Āyāraṅga	156
—	555
In 1883—	
Journal	136
Thera- and Theri- Gāthā	238
Puggala	111
—	485
In 1884—	
Journal	190
Samyutta, Part I.	275
Sutta Nipāta	229
—	694
And in 1885—	
Journal	104
Aṅguttara, Part III.	352
Dhamma Saṃgaṇi	300
Udāna	112
—	868
Total	2602

Including the issues of this year the full list of work already accomplished in the publication of texts is as follows:—

EDITED BY

- | | | | | |
|-----------------------------|-----|-----|------|-------------------------------|
| 1. Anāgata Vaṃsa | ... | ... | 1886 | Prof. Minayeff. |
| 2. Aṅguttara, Parts I.-III. | ... | ... | 1885 | Dr. Morris. |
| 3. Abhidhammattha Saṃgaha | ... | ... | 1884 | Prof. Rhys Davids. |
| 4. Āyāraṅga Sutta | ... | ... | 1882 | Prof. Jacobi. |
| 5. Udāna | ... | ... | 1885 | Dr. Steinthal. |
| 6. Khudda and Mūla Sikkhā | ... | ... | 1883 | Dr. E. Müller. |
| 7. Gandha Vaṃsa | ... | ... | 1886 | Prof. Minayeff. |
| 8. Cariyā Piṭaka | ... | ... | 1882 | Dr. Morris. |
| 9. Tela Kaṭṭhā Gāthā | ... | ... | 1884 | { Gooneratne Mudda-
liyar. |

EDITED BY

10. Thera Gāthā ...	...	1883	Prof. Oldenberg.
11. Therī Gāthā ...	...	1883	Prof. Pischel.
12. Dāṭhā Vaṇṣa ...	...	1884	Prof. Rhys Davids.
13. Dhamma Saṃgaṇi ...	...	1885	Dr. E. Müller.
14. Pañca Gati Dipana ...	...	1884	M. Léon Feer.
15. Puggala Paññatti ...	...	1883	Dr. Morris.
16. Buddha Vaṇṣa ...	...	1882	Dr. Morris.
17. Saṃyutta Nikāya, Part I. ...	...	1884	M. Léon Feer.
18. Sutta Nipāta ...	...	1884	Prof. Fausböll.
19. Cha Kesa Dhātu Vaṇṣa ...	...	1885	Prof. Minayeff.
20. Sandesa Kathā ...	...	1885	Prof. Minayeff.
21. Sumaṅgala Vilāsinī, Part I. ...	1886	{ Prof. Rhys Davids & Prof. Carpenter.	
22. Vimāna Vatthu ...	...	1886	{ Gooneratne Mada- liyar.

Which of the 21 works announced last year to be in progress will be published next year I cannot at present say. To that list I have only to make one addition, namely, the edition of the Abhidhamma Commentary already commenced by Dr. Wenzel. So that the Vimāna having been transferred to the list of works done, it is this year the same length as last year, in spite of our having given two works in our present Journal not mentioned in the previous one.

In the next issues of our Journal we shall have several papers of preliminary work for the new Pāli Dictionary. Prof. Fausböll is to give us a glossary to the Sutta Nipāta as a test specimen of the method in which the dictionary should be put together, Dr. E. Müller will give us a glossary of proper names, and Dr. Morris will continue his notes. For such work it is of importance that scholars should, when abbreviations of the titles are desirable, use the same or similar ones. I therefore venture to suggest that Piṭaka Texts might, in most cases, be referred to by one or two letters, and the subsequent texts by three. We should then have the following scheme of abbreviations:—

1. PĪṬAKA TEXTS.

A. Aṅuttara.	N. Niddesa.
Ap. Apadāna.	P. Paṭṭhāna.
B. Buddha Vaṁsa.	P.V. Peta Vatthu.
C. Culla Vagga.	Pr. Parivāra.
C.P. Cariyā Piṭaka.	Ps. Paṭisambhidā.
D. Dīgha Nikāya.	P.P. Puggala Paññatti.
Dh.K. Dhātu Kathā.	S. Saṃyutta Nikāya.
Dh.P. Dhammapada.	S.N. Sutta Nipāta.
Dh.S. Dhamma Saṃgaṇi.	S.V. Sutta Vibhaṅga.
I. Itivuttaka.	Th. I. Thera Gāthā.
J. Jātaka.	Th. II. Therī Gāthā.
K. Kathā Vatthu.	Ud. Udāna.
Kh.P. Khuddaka Pāṭha.	V. Vibhaṅga.
M. Māhavagga.	V.V. Vimāna Vatthu.
M.N. Majjhima Nikāya.	Y. Yamaka.

2. LATER TEXTS.

Abh. Abhidhammattha Saṃgaha.	nī (quoted in the notes to Ud. and to Th. I. and II.).
An. V. Anāgata Vaṁsa.	Par. Jot. Paramattha Jotikā (quoted in the notes to S.N.).
Asl. Attha Sālinī.	Pgd. Pañca Gati Dīpa- na.
Cha. Cha Kesa Dhātu Vaṁsa.	Sad. Saddhammopā- yana.
Dhp. C. Dhammapada Commentary.	San. Sandesa Kathā.
D.V. Dāṭhā-vaṁsa.	Sās. Sāsana Vaṁsa.
G.V. Gandha Vaṁsa.	Smp. Samanta Pāsādi- kā.
Kh. S. Khudda Sikkhā.	Sum. Sumaṅgala Vila- sinī.
Kvt. Kaṅkhā Vitarinī.	Tel. Tela Kaṭāha Gā- tha.
Mls. Mūla Sikkhā.	Vsm. Visuddhi Magga
Net. Netti Pakaraṇa.	
Niss. Nissaggiya.	
Pāc. Pācitiya.	
Paj. Pajjamadhu.	
Pap. Papañca Sūdanī.	
Par. Dīp. Paramattha Dīpa-	

If it is a proof of our unexpected success that a new dictionary has become now an almost imperative necessity, that should only incite us to renewed efforts in the future. I was told the whole project was an attempt to accomplish the impossible. But we have now five years of useful work behind us, and if all goes well, another five years ought to bring us within measureable distance of the end.

T. W. RHYS DAVIDS.

Bces pai phrin yig.
(" Friendly Epistle.")

TRANSLATED BY
HEINRICH WENZEL, PH.D.
(PRIVAT-DOCENT AT LEIPZIG UNIVERSITY.)

PREFACE.

THE following is a translation of the Tibetan version of *Nāgārjuna's* letter to King *Udayana*,¹ first mentioned by Max Müller in the *Journal* for 1883, p. 72 ff., where a translation of the first eight verses from the Chinese is given. As might have been concluded at once from the note, quoted there, of *I-tsiñ*, one of the translators of our letter into Chinese (see about him M.M.'s "Renaissance of Sanscrit Literature"), viz., that it was learnt by heart as an introduction to religious instruction, we find that its 123 verses contain, in fact, a short exposition of the principal doctrines. Most of the dogmatical terms used or mentioned here are to be found likewise in the *Dharmasaṃgraha* (published in *Anecdota Ononiensia*, Aryan Series V., Oxford, 1885), which also is brought into connection with *Nāgārjuna*. Chiefly we may mention: Verse 4—the *Anusmṛtayas*=Dharmas. 54; v. 5—the ten *Virtues*, Dh. 67; v. 8—the six *Pāramitās*, Dh. 17; v. 29—the eight *Lokadharmas*, Dh. 61; v. 40—the *Brahmavihāras*, Dh. 16; v. 41—the four *Dhyāna's*, Dh. 72; v. 45—the five *Indriya's* or *Bala's*, Dh. 47, 48; v. 49, 50—the five *Skandha's*, Dh. 22; v. 52, 53,

¹ To be found in the great collection of the Tanjur, vol. 94 of the Sūtra-division, ff. 279-286.

105—the three *Çikshā's*, Dh. 140; v. 63, 64—the eight *Akshaṇa's*, Dh. 134; v. 77–88—the eight (hot) hells, Dh. 121; v. 89–103—the other *states of rebirth*, Dh. 57; v. 106—the *Bodhyāṅga's*, Dh. 49; v. 108—the *Avyākṛtavastūni*, Dh. 137; v. 109–111—the *Pratītyasamutpāda*, Dh. 42; v. 113—the *Eight-fold Path*, Dh. 50; v. 114—the *Four Truths*, Dh. 21.¹ In the same volume of the Tanjur (ff. 321–364) we find a commentary on our letter, composed by one *Blo-gros-chen-po*=*Mahāmāti*, from which I give only the more interesting parts. Besides this, I have pointed out some striking coincidences with other Buddhist and Sanscrit works, principally the *Dhammapada* and its Tibetan compeer, the *Udānavarga*; the *Hdsan-blun*, "Der Weise und der Thor," ed. by I. J. Schmidt, where some tales of the *Divyāvadāna* appear in a shorter form; and that large storehouse of Indian wisdom, Böttlingk's "Indische Sprüche." Other quotations are rare. For the Tibetan translations of the theological terms I have usually substituted their Sanscrit originals as far as they were known to me, and as far as they were not to be found in the *Dharmasaṃgraha* in the same order. Perhaps it may not be superfluous to remark here that a *transliteration* of Sanscrit words (in Tibetan characters) only occurs in the following places: v. 20, *am-ra* (*sic*); v. 23, *kim-pa*; v. 43, *gaṅgā*; in the commentary on v. 80, *çal-ma-li*, and the translator's name at the end.

Regarding the author of our letter, *Nāgārjuna* (*Klu-sgrub*), it is known that he was the renowned founder of the *Mahāyāna*, i.e., the later philosophical development of Buddhism, especially the school of the *Mādhyamika's*. As the typical representative of the whole of later Buddhism, he soon became the subject of many legends, that are

¹ From the circumstance that our author leaves unmentioned certain categories that one might expect—as, for instance, his enumerating only six *Pāramitā's*—I do not think that we can conclude his not knowing them, and, consequently, his priority to their introduction, for, as the Commentator more than once remarks, he writes for the use of a layman (*khyim-pa*=*gr̥hastha*), on whom these higher duties were not binding.

to be found for the most part in Tāraṇātha's history, and Wassiljew's "Buddhismus." But "of the historical Nāgārjuna we know very little" (Kern). Generally, as a contemporary of Kanishka, he is put in the first or the second century A.D.—on the authority of the Rājatarāṅgiṇī, and of Tāraṇātha. Anyhow, he cannot have lived much later, since the first Chinese translation of this letter is dated 481, and others of his works (at least of those that are ascribed to him) were translated as far back as 402 (s. Bunyiu Nanjio, Catalogue Col. 370 ff.). Tāraṇātha, indeed, makes him live 521 or 579 years, and contemporary, not only with *Kālidāsa* and *Vararuci*, but even with the rise of *Islām*. For it seems quite certain that he understands this latter by the *Mleccha* faith mentioned by him on this occasion (German translation, p. 79 ff.), though Wassiljew (p. 50 note) seems inclined to doubt it.¹ *Mohammed* has become *Māmathar*, who before had been a Sautrāntika of the name of *Kumārasena*; ² the cry *bismillah* ("in the name of God")—a demon *Biḡlimli* (as Schiefner has remarked), and the "Mleccha-Rshi's" are called *Paikhampa* (evidently the Persian *paighamber*, the usual translation of *rasūl*, "prophet"). *Islām*, too, is aptly described as the religion of injury, persecution (*hthse-va*, Schiefner: *Besinträchtigung*)—the feature of the new doctrine that must strike most the charitable Buddhist.³ With this account compare the note, p. 304 f., of Schiefner's translation, where, from some other Tibetan work, the name of the founder of *Islām* is given as *Madhumati*, who had been born in the land (!) of *Makha* (= *Mekka*), in the town of *Bāgadādi* (= *Baghdād*; this shows us the way on which the news reached the informants of Tāraṇātha).

King *Udayana*, to whom the letter is addressed, is called

¹ It is a mistake of the German translator of Wassiljew's book, when he makes him speak of a "Tibetan translation of it," i.e., of Tāraṇātha's work, as if there had been an original in Sanscrit.

² Is it the same as *Kumāralābha*, occurring shortly before? and perhaps a hit at the celebrated *Kumārila*?

³ The killing of animals also is comprised in the Tibetan term.

in the Tibetan of the subscription (which evidently cannot be ascribed to the author), *Bde-spyod*. In Tāraṇātha's history, where his name on the whole occurs eight times, he is generally (six times) called *Bde-byed* (viz., 57, 12. 58, 8. 59, 18. 60, 7. 67, 1), once (2, 10) *Bde-spyod*, and once (56, 17) transliterated *Utrayana*. Another king Udayana likewise is called *Bde-byed* (v. 14 of the letter, cf. Schiefner, *Mahākātjājana*, etc., p. 35 ff.). *Bde-spyod* would be in Sanscrit=*Sukhacārin* (cf. *Dharmacārin Lalitav.*, 249, 9=*Chos-spyod*, Rgya 179, 22 and Schiefner's note, translation of Tār. p. 2); *Bde-byed* = *Sukhakara*, both of which might be taken as an explanation of the meaning of Udayana. At any rate we cannot, as Schiefner does (Tār. transl. p. 72, note 2), simply declare *Bde-byed* to be an error. It seems to me rather that the older translation of the name of Udayana, king of *Kauçāmbi*, who was born at the same time with Buddha, and later on converted by him (the one mentioned in v. 14), was *Hchar-byed* ("He who makes rise"), since he was so-called "because he shone like the image of the rising sun" (Lebensb. 235 and Rockhill, *Life*, p. 16, f. Note; also, Kon-tsegs v. 25 in Feer, *Ann. Mus. Guim.* ii. 217, and Mdo. xvi. 15, *ibid.*, p. 262). But king Udayana (= *Sadvāhana*) of *Vārāṇasī*, friend of Nāgārjuna, was, it seems, properly called in Tibetan, *Bde-spyod* (which, indeed, also might express the meaning of *Sadvāhana*), and the two names, or the two explanations of the one name, were afterwards mixed up, as well as the persons themselves (v., for instance, Kern, *Germ. transl.*, ii. p. 200 note). The king of *Kauçāmbi* is mentioned sometimes in "Der Weise und der Thor" (60, 13. 64, 6. 69, 2. 229, 6), as *Utrayana* (*Uttrayana*). Ssanang Ssetzen, in his history of the Eastern Mongolians (14, 10. ed. Schmidt), correctly has *Udayana* (cf. Schmidt's Note, p. 313). But the confusion is not at an end here. Chandra Dās, in the *Journal As. Soc. Beng.* LI, p. 119—I do not know on what authority—retranslates the Tibetan name *De-chye* (i.e., *Bde-byed*, according to his modern pronunciation) of Nāgārjuna's friend by *Camkara*. And, in fact, we find this translation of

Çamkara again in Tār. 3, 9 (as the name of a Brahmin), whereas shortly before (3, 6) it is, as another man's name, translated by *Dge-byed*. Likewise we have the compositions with Çamkara = Bde-Byed: Çamkarapati = *Bde-byed-bdag-po* (51, 13. 16) Çamkara-nanda = *Bde-byed-dga-va* (144, 8). Finally we find one *Udāyana* = *Hchar-po*, a Purohita of king Çuddhodana (Latitav. ch. ix. beg.), who is mentioned also in the Lebensb. 235, though with short *a* (what was here in the Tibetan text?). Compare also Eitel, Handbook s.v. Sadvaha, Udāyana and Vatsa.

The letter appears in Tibetan in verses of 4×9 syllables, so that we may conclude the Sanscrit original to have been in Indravajra (as, e.g., Lalit. 30 = Rgya 38, 20 ff.). Only the last two verses (the Epilogue) count 4×11 syllables. The Tibetan verses generally consist of four lines of an odd number of syllables from 7 onward. 4×7 corresponds to the Sanscrit Çloka, and is, of course, the most used (I found it, however, reproducing the Sanscrit Āryā in Lalit. 221 = Rgya 164). Sometimes two longer lines correspond to one Sanscrit verse, as for the Āryā in Lalit. 245, 17 ff., we find (Rgya 177, 13 ff.) 2×17 syll., changing afterwards to 4×9 . Even single lines of 41 syll. are found (Rgya 186, 9 ff.) to correspond to one Sanscrit verse (Lalit. 260, 10 ff.), the Tibetans here, apparently, mistaking the whole of four verses for one verse of four lines. There is not, or has not been found out, any prosody, properly so called, in Tibetan (cf. Foucaux, grammar, 213 ff.); at most we might observe a tendency to put heavier syllables in the first part of a foot, thus giving the verse a trochaical movement.

Finally, I may remark that the two translators of this letter also took part in the translation and revision of the first four voll. of the *Hdul-va* (*Vinaya*), s. Feer, l. c. p. 182, and the Ratnānanta Sūtra, ib. p. 233, in the ninth century, A.D.

Especial thanks are due to Dr. Rost, through whose kindness I was enabled to make use of the London copy of the Tanjur.

Nāgārjuna's "Friendly Epistle."

In Sanscrit: *Suhridlekha* (sic); in Tibetan: *Bḥes-pai-phrin-yig* ("Friendly epistle").

Praise to Mañjuṣrī kumārabhūta!

1. O thou of virtuous character, worthy of happiness, hear these noble verses which I have composed shortly, that (I thereby) might gather the merits, proceeding from the proclamation of the Sugata's words.

Comm. "Shortly," he says, in order that you may not be afraid of his making many words.

2. As an image of the Sugata, even if only made of wood, is honoured by the wise, as is right, do thou also not despise my speech, even if humble, considering that it is the exposition of the Good Law (*saddharma*).

3. Though thou didst hear in thy mind (before this) a little of the instruction in the great Muni's law, is (appears) not also a whitewashed wall whiter still in the light of the moon?

4. Remember the six Memorable Things that have been ordained by the Jina, viz., the Buddha, the Law, the Community, Charity, Morality and the Gods, according to to the measure of their virtues.

(The six *Anusmṛtaya*'s s. Dharmas. 54.)

Comm. "According to the measure of their virtues," Buddha, for instance, you must remember as Bhagavat, Tathāgata, Arhat, the truly accomplished Buddha, the Possessor of wisdom and the *principles*, Sugata, the Knower of the worlds, the *steersman* for the conversion of man, the Highest one, the Teacher of gods and men (cf. *Divyāvadāna*, ch xv. beg., etc.) "The victorious conqueror" (*Bcom-ldan-*

hdas = *Bhagavat*) he is called, because he has conquered lust (*rāga*) and the other (evil passions); because he has penetrated to the heart of wisdom (*bodhisāra*); because he conquered Māra who put hindrances in his way; because he obtained every fortune (*bhaga*), as riches and so forth. *Tathāgata* (*De-bzhin-gčegs-pa*) he is called, because he understands the things as they are (*gam* in the sense of: to perceive, understand, as in *gati*, etc.; likewise Maheçvara comm. on Amarakosha: *tathā satyaṃ gatam jñātaṃ yasya*); and because his words will remain so, as he did pronounce them, without being changed (cf. *āgama* the sacred tradition). "The Conqueror of foes" (*dgra-bcom-pa* = *Arhat*) he is called because he conquers (*hanti*) the (common) foe (*ari*), viz., the misery of sin; because he has conquered (*i.e.* destroyed) the spokes of the transmigration-wheel; also because he deserves (*arhati*) to be honoured by property (*i.e.* sacrifices) and respect.¹ . . . "Knower of the worlds:" "World" it is called, because it is (from time to time) destroyed (*Hjig-rten*, "Receptacle of the perishable" or "R. of destruction" = *loka* from *luñc*; like the grammatical term *luk?*). This world is of two kinds: the world of the living, and the world of the lifeless (*Dharmas*. 89). The world of the living he knows according to the conditions of the twelvefold chain of causation (v. 109 ff.); of the world of the lifeless: Earth, mountains, etc., he knows origin, conditions, place, etc. . . . "Teacher of gods and men" (is said), because these two are the highest (degrees of animate beings) or because they are vessels of the Noble Path (v. 113). . . . *Buddha* (*Sais-rgyas*, "Wide awake") he is called, because he has a wide (comprehensive) mind, and therefore is like an opened (*rgyas*) lotus, and because he, waked from the sleep of ignorance, is like a man waked from sleep. . . . Similarly the remaining five articles are expounded by the comm., who then goes on: Because these six Memorable Things clear up the mind, and become the ground of great merit,

¹ Both these explanations of Arahāt, the latter fanciful besides the right one, we also find in Eitel, Handbook, p. 12 f.

he has expounded them first, that by the belief in them the mind might become virtuous."

5. Steadily observing the tenfold way of virtuous action in body, speech, and thoughts (and also) turning away from spirituous liquors, you will feel a sincere joy in this (your) virtuous life.

Comm. gives the ten virtuous actions in this manner: You must give up killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, and must adhere to the right doctrine (cf. Dharmas. 56; also "Der Weise und der Thor," p. 13, 9 ff., transl. p. 15 f.). Of these, three concern the body; four, speech; and three, the thoughts. Cf. M. Müller's Note to his translation of the Dhammapada (Sacred Books X.) v. 96; also in Böhtlingh's Ind. Spr., the verse beginning *kāyena kurute* and 1559 f.; Udānav. vii. 1 ff.) "Though the drinking of intoxicating liquors (*chan*) is a grave fault, it is not (to be reckoned) as a sin, and therefore is treated separately. There are three kinds of *chan*: from sugar-cane, from rice-meal, and from honey" (cf. v. 33).

6. Knowing that riches are unstable and void (prop. "heartless"—*asāra*), give (of them) according to the moral precepts, to Bhikshu's, Brahmins, the poor and (your) friends, for there is no better friend than giving (liberality).

Comm. "heartless," because it is insatiable.

7. Exhibit morality (*çīla*) faultless and sublime, unmixed and spotless, for morality is the supporting ground of all eminence, as the earth is of the moving and immovable.

8. Exercise the imponderable Transcendental virtues of charity, morality, patience, energy, meditation, and likewise wisdom, in order that, having reached the farther shore of the sea of existence, you may become a Jina-prince. (The six Pāramitās s. Dharmas. 17.)

9. Those families where father and mother are honoured are blessed by (lit. endowed with) Brahma and the teachers; they (*i.e.* the children in their turn) will be honoured and finally reach heaven.

Prof. Windisch draws my attention to a similar passage, Itivuttakam Sutt. 106.

10. Renouncing murder (*lithse*, s. preface), theft, lewdness, lying, wine, eating at improper times, pleasure in high seats, singing, dancing, and (certain) kinds of wreaths.

11. If any one, man or woman, possesses these eight parts of an Arhat's morality, and wishes it in confession, he (or she) is born again among the Kāmāvacara-deva's.

On the eight Çīla's s. Childers s.v. and Uposatha. The Kāmāvacaras s. Dharmas. 127.

Comm. Incense and wreaths are prohibited, if they only serve for pleasure (*cha-vai-don-du*), but not if they are used in the interests of the law (religious service), or for medicinal purposes.

12. View as enemies: avarice (*mātsaryam*), deceit (*çāthyam*), duplicity (*māyā*), lust (?), indolence (*kausīdyam*), pride (*māna*), greed (*rāga*), hatred (*dvesha*), and pride (*mada*) concerning family, figure (*i.e.* beauty), glory, youth, or power.

These different faults and sins s. Dharmas. 67, 69, 139, also 30, and Dhammasaṅgani 1113-34, 1229.

13. The Muni has taught that carefulness is the abode of immortality (*amṛta*—*i.e.*, according to *Comm.*, *Nirvāṇa*); carelessness (*pramāda*) the abode of death; therefore be always reverentially careful, in order to increase (thy understanding of) the law of virtue.

14. Who, having formerly been careless, afterwards becomes careful, is beautiful like the moon freed from clouds, as (were) *Nanda*, *Aṅgulimāla*, *Kshemadarçin*, *Udayana*.

On *Nanda* (*Dga-vo*), s. Kern, "Buddhismus," I. 133; 153 ff.; *Aṅgulimāla* (*Sor-phren can*), *ibid.* 219; also "Der Weise und der Thor," ch. 36; *Ajātaçatru* (*i.e.*, *Kshemadarçin* = *Mthoñ-ldan*, supply *dge-va*, s. Schiefner, *Tār. transl.* p. 2, note 1 and Wassiljew's *transl.* preface, p. iv.), s. *ibid.* p. 226 ff. *Udayana* (*Bde-byed*; *Comm.*: *Bde-ldan*) was according to *Comm.*, a nobleman (*kulaputra*), who, after

having committed adultery and murdered his mother, was converted by the Tathāgata and released from hell. On his name, s. preface and cf. also Lebensb. p. 269. (Cf. Dhmpd. 172 = Udānav. xvi. 5.)

15. Since nothing is so difficult of attainment as patience, open no door for anger, the Buddha has pronounced that he who renounces anger shall attain the degree of an *Anāgāmin*.

Comm. says that it is more difficult to find a patient man, than (a hermit) who feeds on wind, water, roots, and (raw) fruits, and dresses himself in hairs, leaves, bark, and rags, but that by bodily penance alone (*lus-gdavis-pa tsam-gyis*) not even a happy rebirth (*i.e.*, as man or god, s. Dharmas. 57) is to be obtained, much less (final) salvation. Anger (*krodha*) is the becoming wild and displeased if anything disagreeable is done to us by men or other beings (*amanushya*); patience (*kshānti*) is freedom from anger, and if anger should rise (in us), quieting it at once. (Cf. Böhlingk, Sprüche, 5045.)

16. "This one scolded me," "this one blamed me," (or) "beat me," if so (saying) you bear hatred (to any one), quarrel arises, but when (you) renounce hatred (you) will sleep quietly. (Cf. Udānav. xiv. 9 f. = Dhammap. 3 f.)

17. Know that the thoughts are painted, as it were, on earth, water, and stone; among these may (for thee) the sinful ones always be like the first (*i.e.*, perishable), the virtuous ones like the last (*i.e.*, constant).

Second part of verse not quite sure.

18. The Jina has declared that men have three kinds of speech: the agreeable, the true, and the untrue one, which are (respectively) like ambrosia, like a flower, like an unclean (thing); of these avoid the last. (Cf. Böhlingk, Spr. 9732. Udānav. viii. 14; Subhāntasutta 4.)

19. There are four kinds of persons (*pudgala*): those that go from light to light, those that go from darkness to darkness, those that go from light to darkness, and those that go from darkness to light; of these do thou the first!

By light is meant a happy rebirth (as god or man of high position) ; by darkness—an unhappy one (as an inhabitant of hell, animal, Preta, or man of low position) : thus comm. (Cf. Mahāvastu, 27, 28, and v. 15 of this letter.)

20. Understand that men are like Āmra-fruits, some that are unripe look as if they were ripe, some ripe ones look unripe, some unripe ones look (also) unripe, and some ripe ones look (also) ripe.

21. Do not look after another's wife ; but if you see her, regard her, according to (her) age, like (your) mother, daughter, or sister ; if you love (her ?) then think purely even on the unclean (things).

Comm. points to v. 25. (Cf. Divyāvadāna, 115, 5 f.)

22. Guard the fickle mind like (your) fame, like a son, like a treasure, like (your) life ; and be afflicted or sensual pleasure like (or : as) on a poisonous (*gdug-pa*, sc. snake), poison (*dug*), a knife, and fire.

Comm. The objects of the senses are hurtful (malicious) like a *snake*, because they do us and others harm ; they kill like *poison*, because they destroy the virtuous works ; they hurt like a *sword*, because they lead to the bad rebirths (cf. v. 19) ; they burn like *fire*, because they produce remorse.

23. Because the desires beget destruction, the prince of the Jina's has likened them to the *Kimpa*-fruit ; renounce them, for by their iron fetters the world is bound in the jail of the orb (of transmigration).

Comm. The *Kimpa*-fruit has a good (sweet ?) shell, but the kernel is bad. (*Kimpāka*, probably, was in the Sanscrit text ; cf. Böhtl., Spr. 5255, and Pet. Wört. s.v.)

24. Of him who has conquered the unstable, ever moving objects of the six senses, and him who has overcome the mass of his enemies in battle, the wise praise the first as the greater hero.

Comm. says that even animals may conquer their enemies, but not their senses. (Cf. Dhmp. 103 = Udānav. xxiii. 3.) The six objects s. Dharmas. 33.

25. The body of a young woman (viewed) from the one (right) point of view, is of evil flavour, (having) nine deep openings, like a vessel of everything unclean, difficult to fill, only covered with skin; ¹ even (her) ornaments view from (this) one side.

26. As a leprous (man), infested by worms, even if he, to mitigate (his pain), keeps near the fire, will not find any rest, so know it to be also with those who are affected by desires. (Cf. v. 22. Böhtl., Spr. 3272.)

27. In order to attain the highest aim (*paramārtha*), take these things to heart and meditate thereon; there is no other law (*dharma*) having virtues like this.

28. Although a man possess rank ("family"), beauty ("figure"), and erudition (*thos-pa*, i.e., *çrutam*), but be devoid of wisdom (*prajñā*) and good behaviour (*vinaya*), he will not be honoured; but who possess these two virtues, even if he be devoid of other virtues, will be esteemed.

29. Thou, who knowest the world, be equanimous against the eight worldly conditions: gain and loss, happiness and suffering, fame and dishonour, blame and praise, for they are not (fit) objects for your thoughts. (S. Dharmas. 61.)

30. Do not commit sin for (in the interest of) a Brahmin, a Bhikshu, a god, (thy) parents, (thy) wife, or subjects, for no one will take part in the requital (*vipāka*) for your sins (in) hell. (Cf. Dhmpd. 105 = Udānav. xxviii. 11.)

31. Though some who have committed sinful actions are not cut as with a knife (i.e. instantly punished), in the hour of their death, the fruits of what sinful actions there are (i.e. they have committed) will appear.

Comm. Therefore some people die with a clear countenance (*bzhin-mdais*), but others with a bad (disfigured) one. (Cf. Udānav. ix. 17.)

32. Faith (*çraddhā*), morality (*çīla*), liberality (*dāna*), religious knowledge (*thos=çruti*), shame (*hrī*), carefulness (*apatrapā*), and wisdom (*prajñā*), the Muni has pronounced to be the seven possessions; other possessions regard as common and useless.

¹ Böhtlingk points out to me the likeness in Spr. 807.

Comm. Morality is eightfold : the duties (*sdom-pa*) of a *Bhikshu* and a *Bhikshuṇī*, a *Dge-slob*, a *Çramaṇa* (*dge-sbyon*) and a *Çramaṇā*, a *Çramaṇera* and a woman of that degree, and an *Upāsaka* (*bsñen-gnas*). "Shame" is the aversion to faults regarding one's-self, "carefulness" the same regarding others. (Cf. v. 12. Udānav. x. 1 ff.)

33. Betting, looking out for crowds (as for some festival, etc.), indolence (*kausīdyam*), the company of bad men, (drinking) wine, and strolling about at night, these sins, equally known as the prevarications (*nian-soñ=durgati* ?), avoid.

Comm. . . . "Wine" (*chan*) either is fabricated (*bcos-pa*) or only gathered (*sbyar-ra*) i.e. pressed out of flowers (cf. *madhu* in the Pet. Wört., chiefly R. 5,60,9, quoted there, to which Böhtlingk calls my attention), etc. (Cf. v. 5.)

34. The teacher of gods and men has pronounced that of all possessions contentedness is the best by far ; therefore be always content, for if (you) are content, you will be rich, even if not possessing any (external : *Comm.*) goods.

Comm. remarks, that contentedness is the fruit (i.e. end and aim) of all possession ; if a poor man, therefore, be content, he has already obtained the purpose of wealth. A man is (to be called) "content," if he does not pine for the past, does not long for the future, and is not too much addicted to the present (fortunes). (Cf. Böhtl., Spr., *anto nāsti* and *ko vā daridra*.)

35. O noble one ! men who have few wishes have no pains (cares) like the rich ; from each head of the many-headed *Nāga* princes arise separate cares.

36. A woman that associating with (your) natural enemy, is like (i.e. to be likened to) an avenging goddess ; one that, despising the lord of the house, is like *Tārā* ; and one that, stealing though a little, is like a thief, these thou do not take as wives.

37. But one that is gentle as a sister, winning as a friend, careful of your well-being as a mother, obedient as a servant, her (you must) honour as the guardian god(dess) of the family.

Comm. "As the god of the family," because she shields the family from damage. (Cf. *Manu* ix. 26; *Āṅguttara Nik.*, *Sattakanipāta*, quoted by Oldenberg, p. 191 note.)

38. As you know that food is (to be regarded) as medicine, do not use it, from lust or hatred, to become stout (and strong), proud or handsome, but only to keep your body (together).

39. Having repeated the essence of the rule during the whole day and the first and last watch of the night, sleep in the interval between them, (but) with consciousness, that even the time of sleep may not be without fruit. (Cf. *Dhmpd.* 157 = *Udānav.* v. 16.)

40. Always perfectly meditate on (turn your thoughts to) kindness, pity, joy, and indifference; then, if you do not obtain a higher (degree), you (certainly) will obtain the happiness of Brahman's world.

The four *Brahmavihāra's* 5. Dharmas. 16; cf. *Dhammasaṅgani*, 262; *Brahman's* world, *Dharm.* 128.

Comm : *Maitrī* (*byams-pa*) means the giving of happiness to the animate beings; *Karuṇā* (*sñiñ-rje*), the shielding them from pain; *muditā* (*dga-va*), not robbing them of happiness; *upekshā* (*btan-sñoms*), equanimity and impartiality.

41. By the four *Dhyāna's* of (*i.e.* that consist in) completely abandoning desire (*kāma*), reflection (*vicāra*), joy (*prīti*), and happiness and pain (*sukha*, *duḥkha*) you will obtain as fruit the lot of a Brahman, an *Abhāsvara*, a *Ābhakṛtsna*, or (one of the) great kings.

S. the four *Dhyāna's* *Dharm.* 72, chiefly Childers 169, *Dhammasaṅgani*, 83-88; the mentioned classes of gods, 128.

42. Fivefold are the actions, virtuous and sinful, that arise from perseverance, longing, absence of an adversary, and from the ground of the highest excellence, of these (or : therefore ?) strife for virtue.

43. As by an ounce of salt a little water is spoiled, but the river *Gangā* is not (spoiled), though it rolls corpses, thus know that it is the same with a little sin on an extensive root of virtue.

Comm. Therefore be not too much afraid if, upon great virtuous actions, you have committed a little sin. (Cf. Dhmp. 173. Udān. xvi. 96.)

44. Understand that the five depravities of (groundless) joy and sorrow, malevolence, sloth (*styānam*) and sleep (at the wrong time), desire and doubt (*vicikitsā*) are the thieves that steal the treasure of virtue. (Five other "depravities," s. Dharm. xci.)

45. Faith, energy, recollection, meditation, and wisdom are the five best things (*dharma*); strife after these, for they are truly the highest "forces" and "qualities." (S. Dharm. 47, 48; Dhammasaṅgani, 74 ff. 95 ff.)

46. Thinking again and again: as I cannot avoid the pain of illness, age, and death, so I also will not go beyond (i.e., lose the fruits of) the works done by myself, be not proud of this help.

47. But if you indeed long for heaven and liberation, then entertain the true faith (*samyagdr̥ṣhti*); all men who have a wrong faith (*mithyādr̥ṣhti*), even if their conduct is good, will (only) find a bad requital (*vipāka*).

48. Know that a man who takes no joy in perfection (*samyaktva*) is unstable (*anitya*), soulless (*anātman*), and unclean; and that, through want of attention (*smṛtyupasthāna*), (he falls into) the misery of the four wrong views.

Comm.: *Mi-rtag-pa* (*anitya*), who only lasts for a moment; *bdag-med-pa* (*anātman*), who is bare of the interior *puruṣa* (*nañ-gi byed-pai skyes-bu*). . . . The "four wrong views," if one thinks (1) that pain (*dukkha*) is joy (*sukha*); (2) that the unstable is stable; (3) that the unreal is real; (4) that the unclean is clean. (Cf. Dharm. 55 and 97, and chiefly Kern, I. 474.)

49. If you say: I am not the form, you thereby will understand: I am not endowed with form, I do not dwell in form, the form does not dwell in me; and, in like manner, you will understand the voidness of the other four aggregates. (The Aggregates, s. Dharmas. 22; Dhammasaṅgani, 1083, cf. 59 ff.)

50. The aggregates do not arise from desire (? *hdod-rgyal*),

not from time, not from nature (*prakṛti*), not from themselves (*svabhāvat*), nor from the Lord (*īṣvara*), nor yet are they without cause; know that they arise from ignorance (*avidyā*) and desire (*tṛṣṇā*).

Comm. Explains *hdod-rgyal* by *gnam-babs* (?). "Time" the followers of (the doctrine of) Time (*dus su smra-varnams*, cf. *kālakāraṇika* in Aufr. Cat. Oxon. 216 b. 7 f.) declare to be the cause of all growth and decay with the following words: "Time ripens what has come to existence, Time destroys the creatures, Time wakes the sleeping (*sic*!), to escape Time is difficult" (it is the verse, Böhtl., Spr. 1688). "Nature," the *Sāṅkhya*'s (*grais-can-rnams*) declare to be the original cause of all things, consisting of *Sattva* (*sūñ-stobs*), *Rajas* (*rdul*), and *Tamas* (*mun.* cf. Sarvadarçana-saṃgraha, transl. p. 227, Manu. xii. 24 ff). The "Lord" is the fine and inconceivably soft, all-knowing, and all-doing object of meditation (*dhyāna*), for the wise meditators practised in Yoga, whose (the Lord's) body consists of sun, moon, water, fire, wind, the regions (of the sky), and ether, on whom those who long for the joy of (inner) quietude constantly meditate.¹ Then follows a lengthy explanation why the Aggregates do not arise from these different causes. But, "like seed, covered with dung and watered, buds up, so, covered with ignorance and watered by desire, existence (*bhava*) arises." (Cf. v. 110 f.)

51. Know that attachment to religious ceremonies (*çilav-rataparāmarça*), wrong views (*mithyadr̥ṣṭi*), and doubt, (*vicikitsā*) are the three fetters (*saṃyojana*, s. Childers s.v. Oldenberg, Buddha, 435, 451 f., Eng. transl. p. 430, 448) obstructing the entrance to the city of salvation. (Cf. Dharm. 68; Dhammasaṅgaṇi, 1002.)

This verse seems spurious, as the commentary is wanting.

52. As (your) salvation only regards (and depends on) (your)self, there is no use in taking any one else as companion, but, observing the holy doctrine (*çrutam*), morality

¹ Cf. Vedāntasāra 43 (Böhtl., "Chrestomathie," p. 259; Jacob, "Manual of Hindu Pantheism," p. 48).

(*çīla*), and contemplation (*dhyāna*), apply yourself to the fourfold truth. (Cf. v. 30.)

53. Steadily instruct yourself (more and more) in the highest morality, the highest wisdom, and the highest thought, for the hundred and fifty-one rules (of the *Prātimoksha*, Comm.) are combined perfectly in these three. (The three *Çikshā's* s. Dharm. 140. cf. Udānav. vi. 11.)

54. O Lord, the Sugata has taught that the remembrance concerning (the care to be taken of) the body is the only way that must be trod; therefore keep to it with firm endeavour, for when remembrance (carefulness) is wanting, all things (*dharma*) must decay.

Comm. quotes the following words of Buddha: Bhikshus, for the living beings there is, in order to do right, to overcome pain and inconvenience, to understand the true law, and to obtain Nirvāna (only) one way that must be trod, viz., Remembrance concerning the body. (Apparently the *kāyānudarçasmṛtyupasthānam*, Dharm. 44, is meant, which there has not been accurately translated.) All these things (*dharma*, i.e., fruits, as enumerated) decay (come to naught), etc. Cf. Oldenberg, p. 311 (transl. 305) ff.

55. Life, though being more unstable than a bubble driven by the wind, has as many troubles as one exhales and inhales, or awakes from sleep, and this is astonishing much.

56. Know that the body, which at the end (of life) either is consumed, or dries up, or putrefies, or (finally) becomes unclean and substanceless, and (thus) is completely destroyed and dissolved, is by its nature unstable.

Comm. The body is "consumed" if it is burned; it "dries up" if buried in the ground, by the action of wind and sun (!); it "putrefies" if, thrown into water, it is carried on by this; it becomes "unclean" if animals devour it. (A sentence of the Bhagavat himself is quoted, where he details these different modes of disposing of the dead.)

57. Since even the earth, the Meru, and the ocean, having burned for seven days, will become bodies of flame

and be consumed, without leaving an atom, how should it be otherwise with man, (who is so) very weak?

58. Because thus (as demonstrated) all this is unstable (*anitya*), without substance (*anātma*), without help (*açarana* or *niḥç.*), without protector (*anātha*), and without abode (*asthāna*), thou, O Lord of men, must become discontented with this worthless (*asāra*) Kadali-tree of the orb (of transmigration). (About *Kadali* s. Pet. Wört.)

59. As it is more difficult to rise from (the existence as) animal to the dignity of man, than it is for the tortoise to find the hole of the yoke that is in one (and the same) sea, exercise the good law (*saddharma*) with your power as man, and make appear its fruits.

Comm. In a certain sea of the world a blind tortoise dwells which rises to the surface (every) hundred years. In the same sea there is a yoke (*gñā-çin*) with a hole (*bu-ga*) in it, that by the easterly wind is driven west. This is the time when the tortoise's neck may enter the hole of the yoke.

60. He who, born as a man, commits sin, is more foolish than he who fills vomit in golden vessels, adorned with jewels.

Comm. Because the human dignity is more difficult of attainment than a golden vessel.

61. The life in a land of (common) agreement, the support of a holy man, my good counsel, and good works formerly done (*i.e.* their fruits), those four great wheels are in thy possession.

Comm. "Land of agreement," where every one's mind is like the other's and agrees (with it). "A holy man" is a Virtuous friend (*kalyāṇamitra*) (Cf. Childers s.v.; Dhammasaṅgani, 1328.) "Wheels," that move the carriage of the sublime path. Since then you are possessed of the four, endeavour to generate in you the subl. path.

62. Because the Muni has explained that he who leans on a Virtuous friend, will be able to lead to the end a pious life, therefore lean on a holy man, for, leaning on the Jina, you certainly will find complete rest.

Comm. quotes a speech of the Buddha to Ānanda, wherein he says that the support of a Virtuous friend is the half of a holy life—*brahman* (*thsans-pa*) is explained here by *Nirvāṇa*, and *brahmacarya* (*thsans-par spyod-pa*) as the way thereto.

63. (Adopting) wrong views, being born among the brutes, among the Pretas, or in hell, (at the time when) the law of the Jina is not (observed), in a foreign country among barbarians, being dumb and stupid (dumb and deaf?),

64. Or being born anywhere among the Longlived gods, these are the eight unfavourable moments; if you, freed from these, get a (favourable) moment, then exert yourself to avert (any future unfavourable) birth.

The *Akshaṇa*'s s. Dharm. 134, where Trigl. 66 (34) is forgotten. The "birth as Preta" is the same as *Yamalokopapatti*; for "if the law of the Jina is not," the Dharm. has *cittatpādavirāgitātā*; "dumb and stupid" (*glen-zhiñ lkuḡs-pa*, explained by *Comm.* as: one who makes signs with the hand)=*Indriyavikalatā*. The "Longlived gods are the *Asaṃjñā*'s and the *Arūpa*'s" (Dharm. 123 f.). "These eight are called *Akshaṇa*, because therein you will not find rest (*Kṣhaṇa*) for the performance of virtue."

65. O Noble one, grieved at this orb (of transmigration) which is the ground (origin) of the stings of passion, of death, illness, age, and many other pains, only hear a part of those evils.

Comm. The evils of the orb are sevenfold: Uncertainty (v. 66), Insatiability (67), Waste of bodies (68), Continuous Conception (68), Continual Change between high and low position (69 ff.), Want of a companion (75), and the six states of birth (77 ff.).

66. Since there is a (constant) change between (the conditions of) father and son, mother and wife, friend and foe, (it is clear that) within the orb there is no certainty whatever.

67. If every one has drunk more milk than (water is contained in) the four seas, even then the common people

(*prthagjanā*) who are caught in the orb, will demand to drink more.

68. The heap of any one's bones (from his successive births) exceeds in quantity mount Meru; and if a man were to count his (successive) mothers by grains (of soil) not larger than juniper-berries, the earth would not suffice (to form them).

About the mountain of bones s. "Der Weise und der Thor," 95, 17. 100, 2 ff. = transl. p. 118. 123.

69. Even he who has been honoured in the world of Indra falls, through the force of his works (*karma*), again to the earth; even after having risen to world-sovereignty (*cakravartitvam*), he, in the course of transmigration, will become a slave.

To the first part of this verse cf. "Der Weise, &c.," ch. 45, chiefly 300, 3 = transl. p. 375, and *Divyāvadāna* ch. 17.

70. After having enjoyed for a long time the happiness of touching the breasts and waists of the heaven-maids (*i.e.*, *Apsaras*, cf. *svargastri*), one must endure in hell the intolerable pains of grinding, cutting, and lacerating.

Comm. The pain of grinding is to be endured in the hell *Samghāta*, cutting in *Kālasūtra*, and lacerating in *Tāpana* and *Pratāpana*. (S. v. 77, 78.)

71. After having dwelt for a long time on the summit of Meru, enjoying the pleasure of a ground that sinks and rises to the touch of the foot (*i.e.*, is elastic), afterwards the intolerable pain of walking on (in) hot ashes and mud is entailed on you.

Comm. "A long time," thousand years of the gods. The "hot ashes" reach to the knees, and when you set down your foot skin, flesh, and blood are destroyed, and, on raising it, grow again. The "mud" is a morass of excrements, where beasts called: "Worm with the pointed bill" live, whose body is all white, the head black. These (beasts) pierce the skin of those animate beings (who are driven there by their fortune).

72. After walking and playing, in company of the

heaven-maids, in a pleasant and delightful grove, again you must undergo, in a wood where the leaves are like swords, the cutting of feet, hands, ears, and nose. (Cf. *Manu*, xii. 75.)

73. After having entered (*i.e.*, bathed in) *Mandākinī* (*hdal-gyis hbab-pa*, “softly flowing,” s. *Amarakoṣa*, Tib. transl.) which is gay with beautiful *Apsarasas* and (round which grow) golden lotuses you must again enter the intolerably salt water of the hell-river *Vaitaraṇī* (*rab-med*, “fordless,” *Amarak.*).

74. After having obtained the very great happiness of desire (*i.e.*, of the senses) in the world of gods (*viz.*, the *Kāmāvacara*’s), and the unsensuous happiness of Brahma-hood, you must, becoming fuel in the fire of (the hell) *Avīci*, suffer uninterrupted pains.

75. After having become like sun and moon, and having illuminated with the light of your body the ends of the world, again you will come into the utter darkness, where you will not even see your arm, if you stretch it out.

Comm. The “utter darkness” is in the intermediate space of the worlds (*Lokāntarika*). (Cf. the *Comm.* on v. 50. about *Iṣvara*.)

76. Since then you must die in this manner (in uncertainty as to your fate), take the lamp of the three merits to give you light, for alone you must enter this endless darkness, which is untouched by sun and moon.

Comm. The three kinds of merits (meritorious actions) are: those of body, speech, and thought (v. 5), or else: those arising from liberality, morality, and meditation (*i.e.*, the three *Ṣikṣā*’s, v. 53).

77. Those living beings that have committed sinful actions, will have to endure continuous pain in the hells *Samjīva*, *Kālasūtra*, *Mahātāpana*, *Samghāta Raurava*, *Avīci*, and so forth.

Comm. By “and so forth,” he understands the remaining (of the eight hot hells), the cold hells, and the *Ñi-tse* (s. *Jäschke*, who has *ñi-thse*). . . . In (the hell) *Samjīva* the living beings, being seized by different cutting instruments that have sprung from their (evil) works, all their principal

and minor (*pratyāṅga*) members are cut off, and, becoming insensible, they roll on the ground. Then there issues a voice from the sky: Become ye sound again (*khyed-rnams yañ sos-par gyur-cig*), therefore this hell is called *Yañ-sos*. In *Kālasūtra* the living beings are put, by the tormentors (*skyes-bu gnod-pa bye-pad*), that are there, between mountains of different form, and, a black string (*thig-nag*) having been drawn, they are cut and split like wood, therefore this hell is called *Thig-nag*. In *Samghāta* the l.b.,¹ having been assembled (*bsdus*) together, are pushed by the tormentors that are there, between mountains of different shape, and when these mountains are pressed together then the blood of those pressed flows like a river. Likewise they are put in a large iron press (*btsir-spyad*), where from above a large stone descends, pressing the iron ground (*sa-gzhi*), tormenting, oppressing, destroying (*hjoms-par byed*), everywhere, therefore this hell is called *Bsdus-hjoms* (or ° *gzhom*). In *Raurava*, the l.b., seeking a dwelling (i.e., some kind of refuge), are put into an iron house. From those that have entered there a fire springs up, and, becoming one (immense) flame, burns them (so vehemently) that they cry (*hbod*) in roaring lamentation; therefore this hell is called *Nu-hbod* ("Wailing Cry"). In *Mahāurava*, which surpasses the last in cruelty, the l.b., seeking for a dwelling, are put into a house (not larger than a) box (and treated as before); therefore this hell is called *Nu-hbod chen-po* ("The Great Wailing Cry"). In *Tāpana*, the l.b. are put—into (iron) pans, heated to a high degree, and roasted. Pierced by the fire as by spears, they give forth ashes, and from all their pores and apertures fire issues. Again they are laid down on the heated ground, and struck with very hot iron hammers. Therefore this hell is called "*Thsa-ra*" ("The hot one"). In *Pratāpana* there is this difference, that they are stung by those (flames like) spear-points, of which two make ashes come forth from the back and front, one from the head. Also their bodies are bound with red-hot iron

¹ Living beings.

bands. Again they are thrown, head foremost, into boiling salt-water contained in heated iron cauldrons, and wherever they go (*i.e.*, swim), their skin, flesh, and blood are destroyed, and nothing is left but a bony skeleton. When they emerge, their skin, flesh, and blood grow again. Therefore this hell is called *Rab-tu-thsa-va* ("The very hot one"). In *Avīci*, the fire burns from the four sides, from above and below, and meeting (in the middle) attacks skin, flesh, fibres, and the inmost marrow of the bones of the l.b., and dwells there, as if the essence (*sāra*) of fire had become attached to the body. Only by the doleful wailing cries you can tell which is the living being, which the fire, for (altogether) it looks like one mass of fire. And because there is for the l.b. no interval (*bar-mthsams*; to *vīci* also is given the meaning of *avakāṣa*, thus Childers: leisure) of fire and pain, therefore this hell is called *Mthsams-med* ("Continuous"); the same explanation in Chinese v. Eitel. —The usual Tibetan translation of *Avīci*; as also in our verse, is *Mnar-med* ("Painless"), and this would seem to be an euphemism opposed to the explanation found in Maheçvara's comm. on Amarak. (*na vidyate vīciḥ sukham yatra*). (Cf. Dharm. 121.)

78. Some are pressed like sesamum (seeds), others are ground to dust (so minute) like fine flour, some are split by saws, and others are cut by ugly knives with sharp edges.

Comm. In *Samghāta* they are pressed in the hot iron press (*s.* above), and also pounded, by the keepers of this hell, in iron sieves as mortars, with their sharp bills (snouts) as pestles. In *Kālasūtra* they are split by the Lords of the Dead (*Yama's*), who, unconcerned about any man, *i.e.*, his woes, briskly begin their work (*mi-ci-la ma rag-par chas-pa brod-brod-ltar hdug-pa*), as wet wood is split by carpenters, with heated strong-toothed saws, and axes heated in the fire.

79. In like manner others are made to drink the hot fluid of melted bronze, and some are fixed on iron stakes, red-hot and pointed.

Comm. On the bank of the river *Vaitaraṇī* (*s.v.* 73) they

have opened their mouth with hot pincers, and made to drink metal that, by a violent fire, has lost its consistency, and may be drawn out (*sra-va-las thal-te nal-nal-po ñid-du gyur-pa*). The stakes are to be found in *Tāpana*.

80. Some, lacerated by furious dogs with iron fangs, raise their hands to the sky (wailing, Comm.); others are seized by hawks with sharp iron bills, and ugly claws.

Comm. The dogs are in the wood with sword-leaves (v. 72), the hawks in the *Çalmali*-wood (cf. Pet. Wört. s.v.).

81. Some bitten by different kinds of worms and beetles, and ten thousand flesh-flies and black flies, whose touch produces great ugly wounds, roll (unconscious on the ground), and utter loud lamentation.

Comm. The "worms" grow out of the body, the "beetles" come from without; they are different in colour and form; by the "black flies" is meant the black fly-abscess (? *sbrañ-ma lhiñ-nag*).

82. Some are burned without interruption in heaps of glowing embers, and even their mouths are filled (there-with); some are cooked in great cauldrons made of (!) iron, like the gourd (? *cuiñ-peñ*) of the fruit *Spiu-thsugs* (?).

Comm. says that the former takes place in *Tāpana*, the latter in *Mahātāpana*. (Cf. Manu, xii. 76.)

83. The sinner who, hearing of the endless pain of hell that is not interrupted for so long as one can retain his breath, becomes not afraid (and repents, Comm.), he has the character of a diamond (*i.e.*, is truly impassible, since the pains of hell will begin immediately after his death, Comm.).

84. But those who, seeing a picture of hell, hearing (of hell), remembering (it), reading (about it), or making images (of it), generate fear (of it), they certainly will experience immense rewards (*vipāka*).

(S. Divyāv, p. 300 ff. on a picture of the hells (and the rest of the world) and its purpose. Such a picture is to be found, for instance, in Georgi, Alphab. Tibet.)

Comm. "Remember," *viz.*, the pains they endured in their former births in hell.

85. As among all blisses the bliss of the cessation of desire (*i.e.*, complete liberation, Comm.) is the highest, thus among all pains the pain of the hell *Avīci* is the most unsupportable.

86. The pain of him who, in this (world), is, during an (entire) day vehemently stung with three hundred spears, cannot be compared even to the smallest pain of hell.

87. This intolerable pain of hell does not end, even if you have endured it for a hundred *koṭi*'s of years ; as long as the (fruits of) your sins are not exhausted, so long you will not get rid of your life (in hell).

88. Therefore exert yourself with energy that there may not by any means be as much as an atom of the seed of this sin-fruit, (produced) by evil action, speech, or thought.

89. Also in the condition of *brute* (you will suffer) killing, binding, striking, and various other pains ; and (the brutes), having abandoned pacifying virtue (?), will eat up one another without pity.

Comm. explains *zhi(-var) hgyur(-va)*, what I translate "pacifying," by : *nes-par hbyed-pai cha-dan mthun-pa*, the same words that explain "contemplation" v. 52, and "highest wisdom" v. 53 (one of the three *Çikṣās*), and says that *Nirvāṇa* is attained thereby, and that by want of this virtue the brutes are so stupid (as to devour each other).

90 Some (brutes) are killed on account of (their) pearls, wool, bones, blood, flesh or hide ; others forced into the service (of man) by kicks or blows of hand, whip or iron hook.

Comm. For his "bones" (tusks) the elephant, for instance, is killed ; for it's "flesh," game, etc. ; for its hide, the leopard, etc. With "kicks" the horse is driven ; with the "hand" the buffalo ; with a "whip" the ass ; with an "iron hook," the elephant.

91. Among the *Preta*'s also you must endure the uninterrupted (because never quenched, Comm.) pain born from the stings of desire, and the quite intolerable (pain) arising from hunger and thirst, heat and frost, weariness and fear.

Comm. Their "weariness" comes from their continually running after food (and never reaching it); "fear," from seeing the beings (tormenters armed) with swords, pestles, and leashes.

92. Some, having a mouth small as the eye of a needle, and a belly large as a mountain, are tortured by hunger, as they are not able to eat however little of the nasty excrements put before them. (Cf. *Pañcagati*, transl. Feer, *Mus. Guim*, v. 521.)

93. Some, having nothing left but skin and bones, are dried up like the naked top of a *Tāla*-tree; other, during the night, have a flaming mouth, and devour as food hot sand that falls into it.

Comm. remarks that the "dry" Preta's are called *Asura*'s. "Scorching sand" in *Manu*, xii. 76.

94. But some common people, not finding matter (pus), excrements, blood, or other impurities strike each other in the face, when goitres will arise on their necks, on whose ripe matter they feed.

Comm. "Common people" (*Mob*), because they have no merits (*i.e.*, even less than their companions).

95. For the Preta's, in summer the moon herself is hot, in winter the sun himself is cold; the trees (in their region) are fruitless, and the rivers dry up, as soon as they look upon them.

Comm. By their want of merit the boughs of the trees are burned as by fire, and lose fruits and leaves. The pleasant and cool rivers dry up (as if) burned by the poison of their eyes (*mig gdug-pai dug-gis bsregs-pa*). Some of them are filled (instead of food) with fire and live coal, some are thrust into rivers of matter, filled with different kinds of worms; some are filled with excrements and urine. (Cf. Feer, "*Études Bouddhiques*," 299.)

96. Without interruption this pain continues for those who have not abandoned sinful actions and have not reined in their body, some (of them) will not die (in this place of torment) in five thousand, some in ten thousand years.

97. The reason why beings must endure these different

torments as Pretas in one run (*i.e.*, without interruption), the Buddha has declared to be their avarice and mean niggardliness. (s. Feer, ll. p. 303 f.)

98. In *Heaven* also, though the pleasure to be enjoyed is great, the pain of dying is greater: thus thinking, noble (souls) do not wish for the perishable (joys of) heaven. (Cf. v. 69 ff.)

99. The colour of the body becoming ugly, want of pleasure in (their) couches, decaying of flower-wreaths, appearance of dirt on (their) cloths, dust, that had not been before, arising from (their) body,

100. These are the five prognostics announcing death in heaven, that appear to the gods who dwell in the land of gods, similar to the signs that announce death to the men on earth. (Cf. Divyāv. ch. xiv. beg. Prof. Windisch points out to me the similar passage in Ittivuttakam, Sutt. 83.)

101. Those (now) who die off from the worlds of gods, if they have not any rest of (fruit of) virtue left, thence must irrevocably take their dwelling, according to their merit, among the Brutes, the Pretas, or in Hell.

As god you cannot gain any merit (v. 64). But the *Sarvāstivādin's* taught the reverse, s. Rockhill, "Life of the Buddha," p. 191, better than Was. 247; cf. Feer, ll. p. 276 ff.

102. Among the *Asura's* also, who, from their (spiteful) nature, hate (envy?) the splendour of the gods, there is much mental pain; and, though they have an intellect, from the inherent darkness of their state (*gati*) they are not able to see the truth.

Comm. They have an intellect (sufficient) to know the difference between virtue and vice, but, unable to stick to virtue in this state, they fall back to vice. "Darkness:" because, in the state of Asura, you are obliged to think continuously on vice, but in the state as god, thoughts and (power of) execution incline to virtue, there is a great difference between the states of god and Asura or any other (lower). On the pains in the state of *man* he does

not enlarge here, because he alluded to this before in the words: O Noble one, etc. (v. 65), and because this (state) has been, before this, blamed (*i.e.*, described as undesirable) by different men (*sñar yañ mi rnam-pa du-mas smad-pai phyir*).

103. Since the orb is thus (constituted), that the birth as god, man, infernal being, brute, or Preta is (likewise) bad, understand (then) than birth (itself) is a receptacle of much harm.

104. If a fire were to seize your head or your dress, you would extinguish and subdue it (by all means), even thus endeavour to annihilate desire, for there is no other higher necessity (duty) than this.

105. By morality, knowledge, and contemplation, attain the spotless dignity of the quieting and the subduing Nirvāṇa, not subject to age, death, or decay, devoid of earth, water, fire, wind, sun, and moon.

Comm. Nirvāṇa is twofold: with, and without, a rest of the Skandha's; the first "quiets" all pain, the second "subdues" the senses. (Cf. Childers 267 b. Oldenberg, Buddha, p. 432 (transl. p. 427) ff.); the three Çikshās, s.v. 53, also Udānav. vi. 11.)

106. Recollection, investigation, energy, joy, calm, contemplation, equanimity, these seven members of knowledge are the rallying-points of the virtues whereby one reaches Nirvāṇa. (The seven *bodhyaṅga's* v. Dharm. 49; cf. Dhammasaṅgaṇi 1355.)

107. Where there is no wisdom (*prajñā*), there is also no contemplation (*dhyāna*); where there is no contemplation, there is also no wisdom; but know that for him who possesses these two, the sea of existence is like a grove (? *gnag-rjes*, perhaps *nags*).

Comm. Remarks on *gnag-rjes*: "because it (the sea of ex.) is easily traversed by him," so we might correct, perhaps, *gnag-rdis*, and translate: "the sea of ex. is for him as for a lord of cattle (shepherd; who has the means to ride)," sc. is a meadow. (Cf. Udānav. xxxii. 28.)

108. On the fourteen Undeclared worlds, which the

Friend of the sun has explained, you must not (even) think, for by this (*i.e.*, in so doing) you cannot keep your mind quiet.

Comm. Enumerates the fourteen *Avyākṛtavastūni* (in the text was *loka*, s. Dharm. 137), and continues: These categories (*vastu*) are called undeclared, because they must not be declared, if anybody asks; they are questions to be put aside (*sthāpanīya*).

109. The Muni has declared that from Ignorance always springs the Conformations (in the text: *las*, "work"), thence Consciousness, thence Name and Form, thence the Six Organs of sense, thence Contact,

110. From Contact springs Sensation, from the ground of Sensation Thirst will arise, from Thirst the Clinging (to existence) will be born, thence Being, and from Being comes Birth,

111. And if Birth is (put) there arise Misery, Illness, Age, the pangs of desire, Death, Fear, and many other evils; but if Birth is stopped, all these are stopped (at the same time).

Comm. First gives the list of the *Nidāna*'s, as it is to be found in Dharm. 42, and also in Pāli s. Dhammasaṅgaṇi 1336 (including the appendix *çoka*^o). Then follows a lengthy exposition of the single items, and the series as a whole (two leaves), wherefrom only the most important part is given here. "Ignorance" is the not-knowing the truth, and not acknowledging the highest aim (*paramārtha*). In an ignorant fool arise, in consequence of (his) not knowing virtue, vice; and in consequence of his not knowing the constant (*ānejjā*, *āneñja* s. Childers), the *Conformations*. These are divided into (conform.) of body, speech, mind; here (in our verse) they are meant by Action (*las* = *karman*), because this also is divided in the same three parts (cf. Child. 454 b. Oldenberg 247 (transl. 241) ff.). By forming (lit. conforming) thoughts on the roots of these actions, *Consciousness* arises. This is sixfold (*i.e.*, the conception of the six senses, v. 24; s. Was. p. 237 N). . . . Name and Form is the condition of the (embryo)

conceived in the womb as *Kalalam*, etc. (s. Was. p. 236), which not yet has any sensation, etc., and (on the other side) the (child) come out, that has assumed a body (*rgyur byas-pa*). The embryo in its four states is "Name," because it leads to existence (*bhava*), and falls into the senses (? *yul-la hgro-va*): the emerged and embodied (human being) is "Form," because the (feeling) produced by cold, etc., arises (in it; ? *grañ-va la sogs-pa hgyur-va bskyed-pai phyir*). (Cf. Child. 258 a; Oldenberg, p. 232 (transl. 227) ff.). . . . "Thirst" is the wish not to lose agreeable sensations, to get rid of unagreeable ones, and not to keep nor to lose those which are neither agreeable nor disagreeable (s. Dharm. 27); again it ("thirst") is, in the Sūtra, declared to be three-fold, according to its direction to the reign of pleasure, of form, or of the formless (s. Child. s.v. *tanhā*). The "Clinging" is the violent desire (*hdun-pai hdod-chags*) of lust (*kāma*), etc. (s. Child. s.v. *upādānaṃ* and cf. v. 51; Oldenberg, p. 239 N. 1). . . . When the seed of Conformations is well watered with (the water of) Thirst and Clinging, the fruit of Being is produced (cf. v. 50). It is threefold like Thirst: (the Being) of pleasure, etc. (s. Child. s.v. *bhava*). But here chiefly the past existence is understood. When any one is born at the end of (this) existence, he is subject, one after the other, to (the states) "Name and Form" to "Sensation." . . . The whole series is divided into three parts: "Ignorance" and "Conformations" are (*i.e.*, refer to) the past birth; "Consciousness" to "Being," the present; "Birth" and "Age and Death," the future (one). . . .

112. This concatenation of causes is made clear (to us) by the Jina's word, and deep (in meaning); who perfectly understands this, he perfectly understands the teaching of the Buddha.

113. Right views, living, energy, recollection, meditation, speech, action, thoughts these eight parts of the way practise in order to reach quiet. (S. Dharmas. 50. Dhammasaṅgaṇi 297 ff. and 89 ff.).

114. Birth is Suffering, Thirst is the great cause from which all this springs, the prevention of this (thirst) is liberation, the path to attain this is that (above described) Noble eightfold path. (S. Dharm. 21).

115. Therefore always exert yourself in order to understand the four truths, for even laymen (*gr̥hastha*) who live in kingly estate will, by understanding (these truths), ford over the sea of sin (*kleṣa*).

116. Those that fulfil the law do not drop from the sky, nor do they rise, like a ripe crop, from the bosom of the earth, but, when you have abandoned (the state of) layman, dependent on former sin,

117. Then it is not necessary to tell you in many (words) that you need not fear, as there is a useful counsel of this meaning: Subdue your mind, for Bhagavat has declared that the mind is the root of (all our) conditions (*dharma*).

Comm. says the meaning is that, if your mind is all pure, you will be quite happy, but if troubled, quite unhappy (Cf. Dhampd. 1; Udānav; xxxi. 23 f.—M.M.'s translation is, as appears, justified by our comm.).

118. To satisfy all these counsels (I have) given to thee in these words (*i.e.*, in this letter) would be difficult even for a Bhikshu (who has given up domestic life; how much more for a layman, *gr̥hastha*, *Comm.*); therefore keep to the virtue thou art able to fulfil, and make (the best) use of your lifetime.

119. When, always rejoicing at every virtue of every one, thou performest thyself the three kinds of good actions (*viz.*, in thought, word, deed), then perfectly consecrated to attain Buddhahood, *thou wilt*, through this accumulation of merit,

120. Having become, during innumerable births, *Yoga*-lord of all the worlds of gods and men, (as) the noble *Avalokiteṣvara*, taking care of miserable mankind,

121. Freeing (them) after (their) birth, from illness, age, lust, and envy, *become*, in the Buddha-field, like the Bhagavat *Amitābha*, lord of the world, with immeasurable lifetime.

Amitābha is also sometimes called *Amitāyu*.

122. Having spread in the land of gods, in the sky (*Antariksha*, Comm.), and on earth the great spotless fame arising from Wisdom, Morality, and Liberality, and having perfectly quieted, (as) man on earth, and (as) God in heaven, the pleasure in the enjoyment of beautiful maidens,

123. And having obtained the power of a *Jina*, that quiets fear, birth and death of all the living beings afflicted with pain, thou wilt obtain the dignity (of *Nirvāṇa* without a rest, Comm.), that surpasses the world, blotting out even the name (thereof), without fear and hunger, and not subject to death.

The friendly epistle, sent by the Master (*ācārya*), the Noble *Nāgārjuna* (*Klu-sgrub*) to his friend King Udayana (*Bde-spyod*) is finished.

Translated, corrected, and put in order by the Indian Paṇḍit (*mkhan-po*) *Sarvajñadeva*, and the great translator Bande *Dpal-rtsegs*.

Anāgata-vam̐sa.

EDITED BY

PROFESSOR J. MINAYEFF,

OF ST. PETERSBURG.

This edition is made from the following MSS. :—

1. **A.** Copy made at Mandalay in 1886 of a MS. belonging to Mine Kine Myo jah Ah twin woon. It is in the Burmese character, leaves ka-ke, 10 lines on a page. At the end of the MS. is the following colophon :

mantalācalaṃ nissāya yo māpeti mahāpuraṃ.
indālayaṃ hasantaṃ 'va jambudīpassa sikharaṃ
dhammañ carā tato raññā dhīmatādiccavaṃsajā
rājarājābhimahitā jinacakkābhijotana
sūrināyena laddhabbaṃ dhammakyosū 'ti lañjanaṃ
kavisihena saddoghamahāvīpinacārīnā
pamuṭṭhenānulekhānaṃ vilekhādelamissako
yo 'nāgatabuddhavaṃso so mayā tena sādhuṇā
yathā mūlaṃ tathā katvā mahussāhena sodhito
tenānelakāyavaco so 'haṃ homi bhava bhava ti.

Besides this MS. the editor has availed himself of—

II. **B.** A MS. on paper, 24 pages, marked by the letters (k—b). It is a copy from the MS. in the Library of Mg. Hpo Hmyin at Rangoon. This recension is a mixed one, in prose and in verse. It begins—

namo tassa bhagavato etc.

evaṃ me suttaṃ ekaṃ samayaṃ bhagavā kapilavatthu-
smin viharati nigrodhārāme rohaniyā nāma nadiyā tīre.

atha kho āyasmā sārīputto anāgatajanaṃ (*sic*) ārabha
bhagavantaṃ puechi.

thumānantariko (*sic*) vīro buddho kindisako (*sic*) bhavē
 vitthāren' eva taṃ sotuṃ icchāmācikkha cakkhumā
 therassa vacanaṃ sutvā bhagavā etad abravi
 vakkhāmi te sārīputta suṇohi vacanaṃ mama
 imasmiṃ bhaddakekappe tayo āsisuṃ nāyakā
 kakusandho koṇāgamano kassapo cāpi nāyako
 ahaṃ etarahi sambuddho metteyyo cāpi hessati
 idh' eva bhaddake kappe asaṃjāte vassakoṭṭiye
 metteyyo nāma nāmena sambuddho dvipaduttamo

Then follows a history of the previous existence of Metteyyo, with the three Buddhas, *Sumitto*, *Metteyyo*, and *Muhutto*, during twenty-seven Buddhas, and finally at the time of the Buddha gotama, when he was born as son of Ajātaśattu, prince of Ajita (pp. ka—ca). On page ca begins the future history of Metteyya with a quotation of the recension compiled in verse. Then follows the description of the gradual declension of the holy religion :

kathaṃ bhavissati. mama 'ceyena paṭhamam pañca antaradhānāni bhavissanti. katamāni pañca antardhānāni.

adhigama-antaradhānaṃ. paṭipatti-antaradhānaṃ. pari-yatti-antaradhānaṃ. liṅga-antaradhānaṃ. dhātu-antaradhānaṃ' ti imāni pañca antaradhānāni bhavissanti.

tattha adhigamo 'ti bhagavato parinibbānato vassasa-hassam eva bhikkhū paṭisambhidam nibbattetuṃ sakkhissanti. gacchante gacchante kāle anāgāmino ca sakadāgāmino ca sotāpannā cū 'ti ime mama sāvakā santi. tesu adhigama-antarahito nāma na bhavissati. pacchimakassa sotāpannassa jīvitakkhayena adhigamo antarahito bhavissati.

idaṃ sarīputta adhigama-antaradhānaṃ nāma.

paṭipatti-antaradhānaṃ nāma jhānavipassanāmagga-phalāni nibbattetuṃ asakkonto catupārisuddhisīlamattam pi rakkhissanti. gacchante gacchante kāle pārājikamattam eva rakkhissanti. cattāri pārājikāni rakkhantānaṃ bhikkhūnaṃ sate pi sahasse pi dharamāne paṭipatti-antaradhānaṃ nāma na bhavissati. pacchimakassa bhikkhuno sīlabhedena jīvitak-

khayena vā paṭipatti antarahitā bhavissati. idam sārīputta paṭipatti-antaradhānaṃ nāma.

pariyatti-antaradhānaṃ nāma tepītake buddhavacane sātthakathā pāli yāva tiṭṭhati tāva pariyatti antarahitaṃ nāma na bhavissati. gacchante gacchante kāle akuliro (*sic*) rājāno adhammika bhavissanti. amaccādayo adhammika bhavissanti. tato raṭṭhajanapadavāsino ca adhammika bhavissanti. etesaṃ adhammikatāya devo sammā na vassati. tato sassāni na sammā sampajjissanti. tesu asampajjantesu paccayadāyakā bhikkhusaṃghassa paccaye dātum na sakkhissanti. bhikkhū paccaye alabhantā antevāsikānaṃ saṃgahaṃ na karissanti. gacchante gacchante kāle pariyatti parihāyissati. tasmim parihīne paṭhamam eva mahāpakaraṇaṃ parihāyissati. tasmim parihīne yamakaṃ kathā-vatthupuggalapaññatti dhātukathā vibhaṅgo dhammasaṃgaṇi pi. abhidhammapītake parihīne suttantapītaṃ parihāyissati. suttante parihīne paṭhamam aṅguttaranikāyo parihāyissati. aṅguttaranikāye parihīne samyuttanikāyo majjhimanikāyo dīghanikāyo khuddanikāyo parihāyissati. vinayapītakena saddhim jātakam eva dhārayissanti. vinayapītakam pana lajjino 'va dhārayissanti. gacchante gacchante kāle jātakam pi dhārayitum asakkonto paṭhamam vessantarajātakam parihāyissati. vessantarajātake parihīne-pa-apaṇṇakajātakam parihāyissati. jātake parihīne vinayapītakam eva dhārayissati. gacchante gacchante kāle vinayapītakam parihāyissati. yāva manussesu catuppādikaṃ gātham pavattissati tāva pariyattiantaradhānaṃ na bhavissati. yadā pasanno rājā hatthikhandhe suvaṇṇacaṇikotake sahasasathavikaṃ ṭhapāpetvā buddhehi kathitaṃ gātham yo jānāti so imaṃ sahasasakahāpaṇaṃ hatthināgena saddhim gaṇhatū 'ti nagare yāva dutiyam pi tatiyam pi bherim carāpetva catuppādikagāthajānanakam alabhitvā sahasasathavikaṃ puna rājakulam pavesessati. tadā pariyatti-antaradhānaṃ nāma bhavissati.

idam sārīputta pariyatti-antaradhānaṃ nāma.

gacchante gacchante kāle pacchimakā bhikkhū cīvaragahaṇaṃ pattapoṇaṃ nigaṇṭhasāmaṇiyo viya lābupattaṃ

gahetvā bhikkhāya pattam katvā aggabāhāya vā hatthena vā sikkāya vā olambitvā vīcarissanti. gacchante gacchante kāle ko iminā kāsāvena attho 'ti khuddakakāsāvakaṇḍam chinditvā givāya vā kaṇṇe vā kesesu vā alliyāpento putta-dāram bharanto kasivāṇijādayo katvā jivitam kappent-
vicarissati. tadā dakkhiṇasamgham uddissa etesaṃ pi dānam dassati. tadā dānassa phalam asaṃkhyeyam labhissatīti vadāmi. gacchante gacchante kāle kiṃ iminā ambākan 'ti kāsāvakaṇḍam chaḍḍetvā araṇṇe migapak-
khino vihedessanti (*sic*).

etasmim kāle lūgaṃ antarahitam nāma bhavissati. idaṃ sārīputta lūga-antaradhānam nāma.

tato sammāsambuddhassa sāsane pañca vassasahassa sakkārasammānam alabhamānā dhātuyo sakkārasammānam labhamānatthānam gacchissanti. gacchante gacchante kāle sabbatthānesu sakkārasammānam na bhavissati. sāsa-nassa okkantakāle nāgabhavanato pi devālokatō pi brah-malokatō pi sabbatthānato āgantvā sabbadhātuyo mahā-bodhimāṇḍale yevā saṃnipatitvā buddharūpaṃ katvā yamakapāṭihāriyasadisam pāṭihāriyam katvā dhammaṃ desissanti. taṃ thānam manussabhūto gato nāma natthi. dasasahassacakkavāḍadevatāyo sabbe saṃnipatitvā sabbe devā dhammaṃ sutvā anekasahassāni dhammaṃ labhis-santi. ambho devatāyo ajja sattame divase ambhākaṃ dasabalo parinibbāyissatīti ugghāsissanti. mayaṃ ito paṭ-
thāya andhakārā bhavissantīti(?) rodissanti. atha dhātuyo tejodhātu(m) samutthāya taṃ sarīraṃ asesato jhāyissanti.

idaṃ sārīputta dhātu-antaradhānam nāma.

Immediately after this there follows an account of the destruction of the *Kappa*. The verse recension does not run on continuously in this compilation. The verses are interrupted by prose insertion, *e.g.*, on page *na* there is inserted the ancient history of Mahāpaṇāda; on page *tha* there is a description of the capital of King Saṅkha. Further on page *ḍa* there is described the attainment of *pāramita*, the conception and birth of *Metteyya*, his palaces, his life there, his departure from home, and his death. On page *na* is

depicted the sacred tree and the body of the future teacher
This recension ends thus :

f. *ba taṃ pana metteyyaṃ bhagavantam ke na passissanti.
ke passissantīti.*

kappaṭṭho devadatto 'ti vuttattā saṃghabhedako. sesā
pañcānantariyakammaṃ katvā avicimhi nibbattā. niyata-
micchādītthikā. ariyupavādakā na passissanti. nigaṇṭhakā
ca saṃghassa kappiyavatthubhedakā na passissanti. avasesā
sattā dinnadānarakkhitasilā upavasuposathā pūritabrah-
macariyā cetiyabodhipatītthāpakā. ārāmaropakā vanaro-
pakā. setukārakā susajjitamaggā patītthitasilā ca khaṇi-
ta-udapānā passissanti. bhagavato bhāvaṃ patthetvā
antamaso muṭṭhimālaṇ ca ekapadīpaṇ ca ālopamattaṇ ca
dinnā. aññatarapuññakammānumoditā passissanti. pag-
galhitabuddhasāsanā. dhammakathikānaṃ dhammamaṇ-
ḍapaṃ dhammāsaṇaṃ sajjitvā bjaṇiṃ upatthāpetvā dussa-
vitānamālādhipadīpā pūjetvā sakkaccaṃ sakkaccaṃ dham-
masavanapavattāpakā passissanti. vessantarajātakasavanā
passisanti. tath' eva amisādihi saṃghassa katapūjā passis-
santi mātāpitu-upatthakānaṃ kule jetthāpacāyikakamma-
katā passissanti. salākapakkhika - uposathabhaddadinnā
dasapuññakiriyavatthukārakā passissanti. metteyyassa
bhagavato dhammaṃ sutvā ariyabhūmiṃ pāpuṇissanti.

amhākaṃ bhagavato santike byākaraṇabuddhaṃ dassento
sattā āha :

metteyyo uttamo rāmo pasenadi kosalo 'bhibhū
dighasoṇi ca saṃkacco subho todeyyabrahmaṇo
nālāgiripalaleyyo bodhisattā ime dasa
anukkamena sambodhiṃ pāpuṇissanti 'nāgate 'ti

metteyyasuttaṃ anāgatavamsaṃ niṭṭhitam.

III. C.—The MS. was copied (at Shwe-Downg) at Prome
in Burmese characters, leaves *khau-no*, nine lines on a page.
The title is given at the end—

niṭṭhitā samantabhaddikā nāma sārattasūti anāgataṃ (!)
buddhasa (!) vaṇṇanā 'ti. appatto yāva nibbānaṃ saṃsāra-
vatta-aṇṇave | supaṇṇādigu(ṇo)peto bhavēyyam uttame kule. ||

The name of the author of this commentary is not stated, but page 1 we read :

namo tassa bhagavato, etc.
 jinavaṃsaviduṃ buddhaṃ asamañ ñeyyāpāraguṃ
 vanditvā amalaṃ dhammaṃ saṃghaṃ ca guṇālaṃkātaṃ

.
 bahusuto kavi ñānī yo mahābodhināmako
 thero sīlena saṃpanno tenāhaṃ abhiyācito
 anāgataṃ caraṃ (ca yaṃ ?) vaṃsaṃ desesi munipuṃ-
 gavo

The author, without stating his name, indicates the person who had asked him to write the work. But the text commented on by him, according to his words, is the work of Buddha himself. On p. *khaṃ* following words occur :

ayaṃ pana anāgatavaṃso kena desito kattha desito kadā
 desito kassa pucchā kaṃ ārabha desito 'ti.

tatr' idam visajjanaṃ. kena desito 'ti sabbaññūbuddhena.
 kattha desito 'ti kapilavatthunagare. kadā desito 'ti buddha-
 vaṃsassaśāvasane. kassa pucchā 'ti dhammasenāpatinā.
 kaṃ ārabha desito 'ti. mahāpajāpatiyā gotamiyā bhagavato
 upāṇitadussayuggesu ekadussapaṭiggāhakaṃ ajitattheraṃ
 ārabha desito.

This work of an unknown author is a commentary of the recension **B**. In *gandhavaṃso* ¹ the author of *Anāgata-vaṃso* is called Kassapo; he was a native of India. A commentary of his work was made by Upatisso, a native of Ceylon. A few extracts of this MS. are subjoined in the notes of the published text. On leaf *ñai* is the following addition, but very much damaged :

kalavāsivihāramhi nādrarukkhupasobhite kelā (sa?) kuṭa-
 kappehi pāsādehi alaṃkāte sīlāguṇasaṃpannayatisaṃgha-

¹ See my book "Buddhism," vol. i. pp. 248, 253, 254, 259, and below, pp. 61, 66, 64, 72.

nisevite nānāsakunasaghuṭṭhe bodhicetiyavibhūsite dvāra-
 koṭṭhakaṇṇapākāramālakehi tahi (!) nānāsopānapantīhi
 saṃkiṇṇe rāmaṇeyako (!) kārite vātusenena (?) raññā
 laṅkārasāminā (!) tattha dakkhiṇabhāgamhi pāde cullake
 mayā nivāsantena taṃ katvā yaṃ paṭṭaṃ kusalaṃ bahu
 tena pappotu lokaggadesentaṃ amataṃ padaṃ sanarāma (?)
 loko yaṃ khemaṃ niccaṃ dhūvaṃ sukhaṃ nānupaddava-
 saṃkiṇṇe loko yaṃ anupaddavaṃ gatā yathā tathā niṭṭhaṃ
 saṃkappāyantu paṇiṇaṃ.

pārentu bhūmipā satte dhammena kasinaṃ tahiṃ

kālaṃ katvāna vasantu (!) vassaṃ vassavalāhaka

tiṭṭhantaṃ sammāsambuddhena desitaṃ āmantadā
 yāvatāsaṃkhātā loko tiṭṭhatu tāva ayaṃ 'ti.—niṭṭhitā
 samantabhadrikā nāma sārattasūti anāgataṃ (!) buddha-
 sa (!) vaṇṇanā 'ti.

appatto yāva nibbānaṃ saṃsāravatta-āṇave
 supaññādigu (?) peto bhavēyyaṃ uttame kule

IV. D.—Copy of a MS. in the same Library [Shwe-
 Downg] at Prome. This is quite a different work from those
 already described.

The title is as follows :—iti dasānaṃ buddhānaṃ dasa
 uddesā dhammasenāpatinā yācītena satthārā desitā sabba-
 pakāreṇa samattā 'ti. It is a history of the ten Future
 Buddhas. It is a MS. on palm-leaves (ka-kho), written in
 Burmese characters, 9 lines on a page, and begins thus :

namo tassa bhagavato etc.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ upanissāya pup-
 phārāme visākhāya karite migāramātupāsāde viharanto
 ajitatheraṃ ārabha pucchantaṃ sārīputtatherassa anā-
 gate dasabodhisattuppattim ārabha kathesi.

To each of the Future Buddhas there is devoted a special
 chapter—

1. f. *ku* verso. metteyyasammāsambuddhassa uddeso
 pathamo.

2. f. *kū* verso. rāma° ud° dutiyo niṭṭhito.
3. f. *kai* recto. dhammarāja° ud° tatiyo.
4. f. *ko* verso. dhammasāmi° ud° catuttho.
5. f. *kaṇ* recto. nāradabuddhuddeso pañcamo.
6. f. *kāḥ* verso. raṃsimunibuddhuddeso chaṭṭho niṭṭhito.
7. f. *kha* recto. devātidevassa sammāsambuddhass' ud°
sattamo.
8. f. *khā* recto. narasimhassa sammāsambuddhass' ud°
aṭṭhamo.
9. f. *khu* recto. tissasso bhagavat' ud° navamo.
10. f. *khe* recto. sumaṅgalabuddhass' uddeso dasamo
niṭṭhito.

For the purposes of publication, this work is only of second-rate value.

An incomplete copy of the same work is in the *Bibliothèque Nationale* at Paris. The MS. is written in Kambojian characters (*ka-kho*), 3 lines on a page. The title is given on page *kho* verso : dasabodhisattuddeso niṭṭhito. Anāgata-vamso niṭṭhito. It begins thus : f. *ka*, Satthā sāvatthiyaṃ upanissāya pupphārāme visākhāya kārāpitāya vasanto ajitatheraṃ ārabba anāgate dasabodhisattaṃ uppannaṃ desesi.

Anāgata-vam̐sa.

namo tassa bhagavato arahato sammāsambuddhassa.

sāriputto mahāpañño upatisso vināyako	
dhammasenāpati dhiro upetvā ¹ lokanāyakam	1
anāgataṃ jin' ² ārabba āpucchi kaṅkham attano	
tnyh' ānantariko dhīro ³ buddho kīdisako bhava	2
vitthāren' eva 'ham ⁴ sotum icchām' ācikkha cakkhumā	
therassa vacanam sutvā bhagavā etad abravi	3
anappakam puññarāsīm ajitassa mahāyasaṃ	
na sakkā sabbaso vattum ⁵ vitthāren' eva kassaci	
ekadesena vakkhāmi sāriputta suṇohi me	4
imasmim bhaddake kappe asaṃjāte ⁶ vassakoṭiye	
metteyyo nāma nāmena sambuddho dvipaduttamo *	5
mahāpuñño mahāpañño mahāñāni mahāyaso	
mahabbalo mahāthāmo uppajjissati cakkhumā	6
mahāgati sati c' eva dhītimā bahusaccavā	
saṃkhāto sabbadhammanam nāto diṭṭho suphassito ⁷	
pariyogālo parāmatṭho uppajjissati so jino†	7

¹ B. upagantvā.

² B. anāgataja°.

³ B. thumakantariko viro—C. viro.

⁴ B. tam.

⁵ B. katum—C. sotum.

⁶ C. ajāte.

⁷ C.—A. suphussito.

* 5. ASAṂJĀTE VASSAKOṬIYE 'ti saṃvaccharakoṭiye anuppanne asaṃpatte anāgate 'ti attho. atha vā anekavassakoṭiyo atikkamitvā metteyyo bhagavā 'ti attho. inassa buddhuppādassa antaradhānena anāgate vassakoṭiye uppajjissatiti vuttam hoti. anekasatasahassakoṭivassāni atikkamitvā 'va asaṃjāte anāgate uppajjatiti attho.

† 7. . . . sabbadhammesu hutvā apaṭihaṭam (?) pavattama-nā nānāvaranāñānasamkhātā nānagati mahantā etassā 'ti

tadā ketumatī nāma rājadhāni bhavissati	
dvādasayojanāyāmā sattayojanavitthatā ¹	8
ākiṇṇā naranārihi pāsādehi ² vicittitā	
sevītā suddhasattehi ajeyyā dhammarakkhitā	9
saṅkha nāmāsi so rājā anantabalavāhano	
sattaratanasampanno cakkavatti mahabbalo	10
iddhimā yasavā ³ c' eva sabbakāmasamappito	
hatapaccatthikaṃ ⁴ khemaṃ anusāsissati dhammato	11
pāsādo sukato ⁵ tattha dibbavimānasādiso	
puṇṇakammābhinihbato nānāratana-cittito ⁶	12
vedikāhi ⁷ parikkhitto suvibhatto manoramo ⁸	
pabhassaraccuggato setṭho duddikkha cakkhumusano ⁹	13
rañño mahāpanādassa pavatto ¹⁰ ratanamayo	
taṃ yūpaṃ ¹¹ ussāpetvāna saṅkha rājā vasissati *	14
athāpi ¹² tasmīṃ nagare nānāvithi tahiṃ tahiṃ	
sumāpitā ¹³ pokkharāṇi ramaṇiṃyā supatitṭhā	15

¹ C. vitṭha°.

² C. omits.

³ B. rasasā.

⁴ B. ottikaṃ.

⁵ B. sugato. ⁶ B. vicittā—C. vicitto. ⁷ B. vidittāhi.

⁸ B. °mmo.

⁹ C.—B. °muyhano—A. °ssano.

¹⁰ B. C. pavattaṃ ratanāmayam—A. °vutto.

¹¹ B. thūpaṃ—C. rūpaṃ. ¹² B. atho pi—C. atthāpi.

¹³ B. C.—A. sudhāpitā.

MAHĀGATI. atha vā nibbattisaṃkhātā mahantā gati etassā
'ti MAHĀGATI. atha vā sabbasattānaṃ patitṭhā pādapādinam
pathavī viya mahanto gatibhūto 'ti MAHĀGATI. sadevakassa
lokassa mahāpavittṭhābhūto (!) 'ti attho. SATI c' EVĀ 'ti
vajirapathaviyaṃ sunikhātā esikā viya apariyantaṃ visayu-
pagatitṭhamānāya sabbañutādiñānasahajātāya vipulāya
apilāpanasaṃkhātāya (!) satiyā sampannattā SATI c' EVA.

* ¹⁴ RAÑÑO MAHĀPANĀDASSA PAVATTO RATANAMAYO 'ti mahā-
panādarañño ajjho-vutṭho vuttappakāro yo sabbaratanama-
yapāsādo.

acchodakā vippasannā sādusitā ¹ sugandhikā	
samatitthikā kākaṭṭhikā ² atho vālukasaṇṭhatā ³	16
padumuppalasaṇṭhannā sabbotukam ⁴ anāvaṭā	
satt' eva tālapantiyo sattavaṇṇikapākārā ⁵ *	17
ratanamayā parikkhittā nagarasmim samantato	
kusāvati rājadhāni tadā ketumatī bhavē	18
catukke ⁶ nagaradvāre kapparukkā ⁷ bhavissare	
nilam pitam lohitaṇ ⁸ odātaṇ ca pabhassarā ⁹	19
nibbattā dibbadussāni dibbā c' eva pasādhana	
upabhogaparibhogā ca ¹⁰ sabbe tatth' upalambare ¹¹	20
tato nagaramajjhamhi catusālam ¹² catumukham	
puññakammābhiniṇṇatto kapparukkho bhavissati	21
kappāsikaṇ ca koseyyam khomakodumbarāni ¹³ ca	
puññakammābhiniṇṇattā kapparukkhesu lambare	22
pāṇissarā mutinigā ca murajālambarāni ca	
puññakammābhiniṇṇattā kapparukkhesu lambare †	23
parihāraṇ ¹⁴ ca kāyuraṇ ¹⁵ gīveyyam ratanamayaṇ	
puññakammābhiniṇṇattā kapparukkhesu lambare	24

¹ B. sādudakā.—C. sādhusitā.

² B. °saṇṭhitā.—C. attho °sandhatā.

³ B. sabbotukapanāyattā.—C. °navatā.

⁴ B. °kaṇṇika°.—C. °paṇika°. ⁵ B. catutthe.

⁶ B. °kkho °ti. ⁷ B. C. nilapitalohitakam.

⁸ B. C. °ram. ⁹ B. omits. ¹⁰ B. °bhare.

¹¹ C. catussa.

¹² B. °parāni.—C. °kodumparāni.—A. °ṭṭam°.

¹³ B. °kaṇ.

¹⁴ B. °rī.

* 17. SABBOTUKAM ANĀVAṬĀ 'ti sabbakālam utūhi aviyuttā niccakālam utusampannā 'ti attho. atha vā SABBOTUKAM ANĀVAṬĀ 'ti sabbakālam utusampannā ca āvaraṇavirahitā ca icchiticchitehi upagantvā paribhogam kātum anucchavikā sabbasādhāraṇā 'ti attho. atha vā na āvaṭā 'ti anāvivaṭā aṅganā na honti dvārattālapākārāparipakkhiṇe yuttā 'ti attho.

† 23. PAṆISSARĀ 'ti hatthatalabheriyo.

unṇataṃ ¹ mukhaphullaṇ ca aṇḍāmaṇi mekhalā	
puñṇakammābhiniḃbattā kapparukkkhesu lambare	25
añṇe ca nānāvividhā ² sabbābharanābhūsanā ³	
puñṇakammābhiniḃbattā kapparukkkhesu lambare	26
āropitaṃ sayamaṇjātaṃ puñṇakammena jantūnaṃ	
akaṇaṃ ⁴ athusaṃsuddhaṃ sugandhaṃ taṇḍulaphalaṃ	
akatṭhapākimaṃ sālīṃ paribhuñjanti manusā ⁵	27
dve sakataṣaḥassāni dve sakataṣatāni ⁶ ca	
sakate ⁷ sattati c' eva a m b a ṇ a ṃ soḷasaṃ ⁸ bhavē *	28
atho pi dve ca t u m b ā n i ⁹ taṇḍulāni pavuccare	
ekabije samuppannā puñṇakammena jantūnaṃ	29
ye ketumatiyā viharanti saṅkhassa vijite narā	
tadā pi te bhavissanti guṇi ¹⁰ kāyura dhārino †	30
sampumṇamanasaṃkappā ¹¹ sumukhā ¹² thūlakunḍalā	
haricandanalittaṅgā kāsikuttamadhārino ¹³	31
bahuta vitta ¹⁴ dhanino ¹⁵ viṇātālabodhanā ¹⁶	
accantasukhitā niccaṃ kāyacetasikena ca ¹⁷ †	32

¹ B. ukkallam.² B. A. °vidhā.³ B. sayāraṇavibhūsitā.⁴ C. akalam.⁵ B. °ssā.—C. akatahi kimāsālī paribhuñjissanti manussā.⁶ C. sakasaṭāni.⁷ B. C. °ṭaṃ dve.⁸ C. adds pi.⁹ B. tumpāni.—C. tumappāna.¹⁰ B. kuṇi.—C. guṇi.¹¹ B. sampanna°.¹² B. sumudā mala°.¹³ B. kāsīyuttā padhārino.—C. °tu ṭṭhama°.¹⁴ B. bahavā.—C. bahupavi°.—A. bahū°.¹⁵ B. °yo.—C. °ro.¹⁶ B. viṇātāsabbabodhano.¹⁷ B. C. te.

* 28. AKANAṃ 'ti akunḍakam . . . AKATṬHAPĀKIMAN 'ti nañgalādihi akatṭhena akasitena paccatīti pāko tena nibbatto pakimo. taṃ akatṭhapākimaṃ akatṭhen 'eva utṭhahitvā pacchā na sakasantīti attho. . . .

† 30. GUṆITI suvaṇṇakavacakaṇcukajālāni. . . .

† 32. BAHUTAVITTA 'ti vittaṃ c' uccati tuṭṭhi. taṃ janetīti vittaṃ ratanaṃ bahutaṃ vittaṃ etesan 'ti bahutavitta

dasayojanasahassāni jambūdīpo bhavissati	
akaṇṭako agahano samoharita s a d d a l o	33
tayo rogā bhavissanti icchā-anasanaṃ ¹ jarā	
pañcavassasatitthinaṃ ² vivāhā ca bhavissanti	34
samaggā sakhiḷā ³ niccaṃ avivādā bhavissare ⁴	
sampannā phalapupphehi latā gumbavanā ⁵ dumā	35
caturaṅgulā tiṇajāti ⁶ mudukā tūlasannibhā	
nāṭisita nāccuṇhā ⁷ ca samavassā mandamāluta ⁸	36
sabbadā u t u sampannā anūnā taḷākā nadi	
tahiṃ tahiṃ bhūmibhāge akharā suddhavāluka	
k a l ā y a m u g g a m a t t i y o v i k i ṇ ṇ ā m u t t a s ā d i s ā	37
alaṃkatuyyānam iva ramaṇiyo ⁹ bhavissati	
gāmanigamā ākiṇṇā accāsanne tahiṃ tahiṃ	38
naḷaveluvanam ¹⁰ iva brahā kukkuṭasamapati ¹¹	
a v i c i m a ṇ ṇ e v a p u t ṭ h ā ¹² manusseki bhavissare * ³⁹	
pagāḷhā naranārīhi sampuṇṇā p h u ṭ a b h e d a n ā	
iddhā phitā ca khemā ca anīṭianupaddavā ¹³	40
sadā ¹⁴ rati sadā ¹⁴ khiḍḍā ekantasukhasamappitā ¹⁵	
nakkhatte vicarissanti tutthahatṭhā pamoditā	41

¹ B. icchā ca asanaṃ.—C. icchā dānasana.

² B. otthihi.—C. °satti tthinaṃ āvāho vā.

³ B. sukhitā. ⁴ B. °ti. ⁵ B. gumpā vanā.

⁶ C. ninajāti. ⁷ B. C. nāti-uṇhā.

⁸ C. mannavāluka. ⁹ B. °yā.

¹⁰ B. nilānaḷavanam viya.—C. yeva. ¹¹ B. °tā.

¹² C. putṭhā. ¹³ B. anītima°.

¹⁴ C. saddā. ¹⁵ B. °sukhamappi°.

bahuttavittā bahutaratanavanto 'ti atttho . . . VIṆĀTĀLAP-
PABODHANĀ 'ti viṇāsaddena ca vaṃsatalahatthatalāsaddena
ca bodhayantiti viṇātālappabodhanā. etena tattha rattidivam
nirantaram pavattitadibbagandhappabhavi (vi) ttā dīpitā.

* ³⁹. AVICI MAṆṢSE VA PUṬA (sic) MANUSSEHI BHAVISSARE 'ti
avīci mahānirayo viya manussehi rantaraputā (!) pūrita
bhavissanti.

bahvannapānā ¹ bahubhakkhā bahumaṃsasurodakā	
ālakamandā 'va ² devānaṃ visālā rājadhāniyā ³	
kurūnam ⁴ ramaṇiyo va jambūdīpo bhavissati	42
ajito nāma nāmena metteyyo dvīpaduttamo	
anubyañjanasaṃpanno dvattimsavaralakkaṇo	43
suvannaṇaṇṇo ⁵ vigatarajo supabhlāso jūtimdharo	
yasaggappatto sirimā abhirūpo sudassano	44
mahānubhāvo asamo jāyissati brahmaṇakule ⁶	
mahaddhano mahābhogo mahā ca kulamuttamo	
akkhitto jātivādena jāyissati ⁷ brahmaṇakule *	45
sirivaddho vaddhamāno ca siddhattho c'eva candako	
ajitatthāya uppannā pāsādā ratanamayā	46
nāriyo ⁸ sabbaṅgasampannā sabbaḥharanabhlūsitā ⁹	
mahāmajjhimakā ¹⁰ eulā ajitassa paricarikā	47
anūnā satasahassā ¹¹ nāriyo samalaṇkatā	
caudamukhī nāma nārī putto so brahmavaddhano	48
raṇissati ratisaṃpanno modamāno mahāsukhe ¹²	
anubhūtvā ¹³ yaṣaṃ sabbam nandane vāsavo yathā	49
aṭṭha vassasahassāni agāramhi vaṣissati	
kaḍā ci ratim aṭṭhāya ¹⁴ gacchaṃ ¹⁵ uyyāne kīlituṃ	50
kāmesv ādinavaṃ dhīro ¹⁶ bodhisattānaṃ ¹⁷ dhammatā	
nimitte caṭuro disvā kāmarativināsane ¹⁸	51
jīṇṇaṇ ca ¹⁹ vyādhikaṇ c'eva mataṇ ca gatamāyukaṃ ²⁰	
sukhitaṃ pabbajjaṃ ²¹ disvā sabbabhūtānukampako	52

¹ B. annapānā khādaniyā.

² C. omits.

³ B. visālarājattāni ca.—C. A. visānā.

⁴ B. gurunam.

⁵ B. suvaṇṇo.

⁶ B. C.—A. brahmaṇe kule.

⁷ B. bhavissati brahmaṇakule.—A. oṇe.

⁸ B. nārī.

⁹ B. vibhūsitā.

¹⁰ B. mahantā majjhimā.

¹¹ B. °ssāni.

¹² B. °kho.

¹³ B. abhi bhavitvā taṃ sabbam.

¹⁴ B. °ttāya.

¹⁵ B. gaccha.

¹⁶ B. viro.

¹⁷ B. °ttānudha°.

¹⁸ B. °sano.—C. nāsane.

¹⁹ B. jīṇṇabyādhitakaṇ.

²⁰ B. katayuttakaṃ.

²¹ B. pabbajitaṃ.—C. ojitaṃ.

* 45. KULAMUTTAMO 'it kulam uttamam etassā 'ti kulam
uttamo uttamakulasampanno.

nibbindo ¹ kāmaratiyā anapekkho mahāsukhe ²	
anuttaraṃ ³ santapadaṃ esaṃāno 'bhinikkhami	53
sattāhaṃ padhānacāraṃ caritvā purisuttamo	
pāsāden' eva laṅghitvā nikkhamissati so jino	54
mittāmaccaśahāyehi nātisāloहितehi ca	
caturaṅginisenāya parisāhi catuvaṇṇihi ⁴	55
caturāsītisahasseehi rajakaññāhi purekkhato ⁵	
mahatā janakāyena ajito pabbajissati ⁶	56
caturāsītisahasāsāni brahmaṇā vedapārāgū	
metteyyasmim pabbajite ⁶ pabbajissanti ⁶ te tadā	57
isidatto purāṇo ca ubhaya te pi bhātaro	
caturāsītisahasāsāni pabbajissanti te tadā	58
jātimitto vijayo ca yugā amitabuddhino ⁷	
paccupessanti sambuddhaṃ caturāsītisahasato	59
suddhiko ⁸ nāma gaḥapati suddhanā ⁹ ca upāsikā	
paccupessanti sambuddhaṃ caturāsītisahasato	60
saṃgho ¹⁰ nāma upāsako saṃghā ¹¹ nāma upāsikā	
paccupessanti sambuddhaṃ caturāsītisahasato	61
saddharo ¹² nāma gaḥapati sudatto iti vissuto	
paccupessanti sambuddhaṃ caturāsītisahasato	62
itthi yasavatī nāma visākhā ¹³ iti vissutā	
caturāsītisahasseehi naranārihi purekkhitā ¹⁴	63
nikkhamissanti nekkhamaṃ ¹⁵ metteyyassānūsāsane	
aññe nāgarikā c'eva tato jānapadā bahū ¹⁶	
khattiyā brahmaṇā vessā suddā c'eva anappakā	64
nekkhamābhīmukhā ¹⁷ hutvā nāvajaccā mahājanā	
metteyyassānupabbajjaṃ pabbajissanti ¹⁸ te tadā	65

¹ C. onno.² B. okho.³ B. anattāya santi° esaṃānā.—C. saṃdhi°.⁴ B. parisāca°.⁵ B. purakkhito.—C. parikkhitto.⁶ B. C. ojjio.⁷ B. amitta°.—C. sūyuggā.⁸ B. siddhattho.⁹ B. sudhanā.¹⁰ B. saṅkho.¹¹ B. saṅkha.¹² B. sudhano.—C. suddhano.¹³ B. visāra.¹⁴ B. nānānārihi purakkhito.—C. pūrakkhito.¹⁵ B. ni°.—C. nikkhama.¹⁶ B. mahā.¹⁷ B. nikkhamā°.¹⁸ B. ojjio.

yasmiṃ ca divase dhīro ¹ nekkhammaṃ abhinikkhami ²	
nikkhaṇṭhadiṇṇaṃ yeva bodhimaṇḍaṃ upehiti	66
aparājite nisabhaṇḍāne ³ bodhipallaṅkamuttame	
pallaṅkena nisīdītvā bujjhissati mahāyaso *	67
upetvā ⁴ uyyānavaraṃ phullaṃ nāgavanaraṃ jino	
anuttaraṃ dhammacakkaṃ evaṃ so vattayissati	68
dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ	
ariyatṭhaṅgikaṃ ⁵ maggaṃ dukkhūpasamagāminam	69
tadā manussa hessanti ⁶ samantā satayojane	
parisā lokanāthassa dhammacakkapavattane	70
tato bhiyyo bahū devā upessanti taṃ jinaṃ ⁷	
nesaṃ mocessati ⁸ tadā bandhanaṃ sataṣaḥsakkoṭṭhaṃ ⁹	71
tadā so saṅkharāḍḍa ¹⁰ pāsādaṃ ratanamayaṃ	
jinapāmokkhasamghassa ¹¹ niyyādetvā punāparaṃ	72
mahādānaṃ daditvāna ¹² kapaṇiddhikavanibbake ¹³	
taramānarūpo ¹⁴ sambuddhaṃ ¹⁵ deviyā sahaṃ ekato ¹⁶	73
mahārājānubhāvena anantabalavāhanaṃ	
navutikoṭṭisaḥassehi saddhiṃ jinaṃ upehiti	74
tadā haṇissati sambuddho dhammaḥheriṃ varuttamaṃ	
amataṃ dūdrabhinighosaṃ catusaccapakāsaṃ	75
rañño anucaraṃ janatā navatisaḥsakkoṭṭiyaṃ	
sabbe va te niravasesā bhavissante hi bhikkhukā	76
tato devā ¹⁷ manussa ca upetvā lokanāyakaṃ	
arahattavaraṃ ārabha pañhaṃ pucchissare jinaṃ	77

¹ B. viro.² B. nikkhama abhinikkhamam.³ B. mahātṭhāne.⁴ B. C.—A. upeto.⁵ B. °yaṃ aṭṭha°.⁶ B. °ss 'upessanti.⁷ B. janaṃ.⁸ B. mocissati.—C. moha°.⁹ B. saḥsakko°.¹⁰ A. °jāno.¹¹ B. °pamukha°.¹² B. datvāna.¹³ B. kapaṇa°.¹⁴ B. omits.¹⁵ B. add samānarūpaṃ.¹⁶ B. āgato.¹⁷ C. devatā.

* ⁶⁷ APARĀJITE 'ti ajite jetumasakkuneyye NISABHAṆḌĀNE
'ti uttamaṭṭhāne.

tesaṃ jino byākareyya arahattavarapattiyā	
asītikoṭisahassemi tatiyābhisamayo bhava	78
khīṇāsavānaṃ vimalānaṃ santacittānaṃ tādīnaṃ	
koṭisatasahassānaṃ paṭhamo hessati samāgamo	79
vassaṃ vuṭṭhassa bhagavato abhigūṭṭhe pavāraṇe	
navutikoṭisahassemi parivāressati ¹ so jino	80
yadā ca himavantamhi pabbate gandhamādana	
hemarajatapabbhāre pavivekagato muni	81
asītikoṭisahassemi santacittehi tādīhi	
khīṇāsavehi vimalehi kiṇissati jhānakīṭitaṃ	82
koṭisatasahassāni chaḷabhiññā mahiddhikā	
metteyyaṃ lokanāthaṃ taṃ parivāressanti sabbadā	83
paṭisambhidāsu kusalā niruttipadakovidā	
bahussutā dhammadharā viyattā saṃghasobhanā	84
sudantā soratā dhīrā ² parivāressanti taṃ jinaṃ	
purekkhato ³ tehi bhikkhūhi nāgo nāgehi tādīhi	
tiṇṇo tiṇṇehi santehi saddhiṃ ⁴ santisamāgato	85
saddhiṃ sāvaka-saṃghehi parivāretvā mahāmuni ⁵	
anukampako kārūṇiko metteyyo dvipaduttamo	86
uddharanto bahusatte nibbāpento sadevake	
gāmanigamarājadhāniṃ carissati cārikaṃ jino	87
āhanitvā ⁶ dhammabheriṃ dhammasaṅkha-palāpanaṃ ⁷	
dhammayāgaṃ pakittento dhammadhajaṃ samussayaṃ	88
nadanto sihanadaṃ 'va vattento cakkam uttamaṃ	
rasuttamaṃ saccapānaṃ pāyanta naranārīnaṃ	89
hitāya sabbasattānaṃ nāthānāthaṃ ⁸ mahājānaṃ	
bodhento bodhaneyyānaṃ carissati cārikaṃ jino	90
kassaci saraṇāgamane nivesessati cakkhumā	
kassaci pañcasilesu kassaci kusale dasa	91
kassaci dassati sāmāññaṃ caturo phalamuttame	
kassaci asame dhamme dassati paṭisambhidā	92
kassaci varasampatti atṭha dassati cakkhumā	
kassaci tisso vijjāyo chaḷabhiññā pavacchati	93

¹ C. pavāre°.² C. virā pavāre°.³ C. para°.⁴ C. dantehi santo.⁵ C. A. °ressati °niṃ.⁶ C. āharitvā.⁷ C. °lāsaṇaṃ.⁸ C. °thanā°.

tena yogena janakāyaṃ ovaḍissati so jino	
tadā vitthārikam hessā ¹ metteyyajinasāsanam	94
bodhaneyyajanam disvā sataśahassee pi yojane	
khaṇena upagantvāna bodhayissati so muni	95
mātā brahmavatī nāma subrahmā nāma so pitā	
purohito saṅkharaṇṇo metteyyassa tadā bhava	96
asoko brahmadevo ca aggā hessanti sāvaka	
siho nāma upatṭhako upatṭhissati taṃ jinam	97
padumā c'eva ² sumanā ca aggā ³ hessanti sāvika	
sumano c'eva saṃgho ⁴ ca bhavissant' aggupatṭhakā	98
yasavati ca saṃghā ⁵ ca bhavissant' aggupatṭhikā	
bodhitassa bhagavato nāgarukkho bhavissati	99
visahattha satakkhando ⁶ sākā visasatāni ca	
saṃvellitaggā ⁷ lalitā ⁸ morahattho ⁹ 'va sobhati*	100
supupphitagga satataṃ surabhidevagandhikā	
nālipūrā ¹⁰ bhava reṇusuphullā cakkamattakā	101
anuvātapatiṇvātamhi ¹¹ vāyati dasayojane ¹²	
ajjhokirissanti ¹³ pupphāni bodhimande ¹⁴ samantato	102
samāgantvā ¹⁵ jānapadā ghāyitvā gandham uttamam	
vākyaṃ niechāressanti ¹⁶ tena gandhena moditā	103
sukho vipāko puṇṇānam buddhasetṭhassa tādino	
tassa ¹⁷ tejena pupphānam acinteyyo pavāyati	104
aṭṭhasati bhava hattho āyāmen' eva so jino	
uram bhava paṇṇavisaṃ vikkhambhe tassa satthuno	105
visālanetto ālārakkhi visuddhanāyano isi	
animmisam divāratthim aṇum thūlam maṃsacakkhunā	106

¹ C. A. hessam.² B. omits.³ B. c'eva.⁴ B. saṅkho.⁵ B. saṅkhā.⁶ C. visa hassassa°.⁷ B. C. pave°.⁸ B. lulitā.⁹ B. C. °piṇcho.¹⁰ B. °ra.¹¹ B. °tam.¹² B. C. °janam¹³ B. °kiranti.¹⁴ B. °ṇḍa.¹⁵ B. C. °tā.¹⁶ B. C. °rayissanti.¹⁷ C. yassa.

* 100. MORAHATTHO 'VĀ 'ti morapiṇṇakalāpo viya sobhatīti
sobhissati.

anāvaraṇaṃ passeyya samantā dvādasayojanam	
pabbhā niddhāvati tassa yāvata paṇṇavisati	107
sobhati vijjulatṭhi va diparukkho 'va ¹ so jino	
ratanagghikasamkāsō ² bhānumā ³ viya bhāhiti	108
lakkhaṇanubyañjanā raṃsī dissanti sabbakālīkā	
patanti + vividhā raṃsī anekasatasabassiyo	109
pāduddhāre pāduddhāre suphullā padumaruhā	
tiṃsabattā samāpattā anupattā paṇṇavisati	110
kesarā vīsatihattā kaṇṇikā soḷasaṃ bhava	
surattareṇubharitā padumā kokasamantare	111
kāmāvacarikā devā nimminissanti agghike ⁵	
nāgarājā ca supaṇṇā ca tadā te 'laṃkarissare	112
aṭṭha sovaṇṇayā agghī aṭṭha rūpimayāni ⁶ ca	
aṭṭha maṇimayā agghī aṭṭha pavāḷamayāni ca	113
anekaratanasamcittā ⁷ dhajamālāvibhūsitā	
lambamānā kiḷissanti dhajā nekasatā bahū	114
maṇimuttadāmabhūsitā vitānā somasannibhā ⁸	
parikkhittā kiṇkaṇikajālā vaṭaṃsakaratanā bahū	115
nānāpupphā vikirissanti surabhigandhasugandhikā	
vividhā nānācuṇṇāni dibbamānussakāni ca	116
vicittā nānādussāni pañcavaṇṇikasobhanā	
abhipasaṇṇā buddhasmiṃ kiḷissanti samantato	117
tattha saḥassamubbedhā dassaneyyā manoramā	
ratanagghikatoraṇā asaṃbādhā susaṃṭhitā	118
sobhamānā padissanti visālā sabbato pabbhā	
tesaṃ majjhagato buddho bhikkhusaṃghapurekkhato ⁹	119
brahmā va pārisajjānaṃ indo 'va vimānantare	
gacchanti buddhe gacchante tiṭṭhamānamhi thassare	120
nisinne sayite cāpi ¹⁰ satthari saha pārise	
catu-iriyaṃpathe niccaṃ dhārayissanti sabbadā	121
etā c'aññā ca pūjāyo dibbamānussakā pi ca	
vividhāni pāṭihārāni ¹¹ hessanti sabbakālīkā	122

¹ C. ve.² C. °oggi°.³ C. bhāsumā.⁴ C. bhavanti.⁵ C. agbike.⁶ C. °piyamahāni.⁷ C. °citā.⁸ C. momasaṇṭhitā.⁹ C. purakkhito.¹⁰ C. vāpi . . . saha pāramise.—A. saṭa°.¹¹ C. pāṭihāriyāni.

anantapuññatejena metteyyam abhipūjitum disvāna tam pāṭihīraṃ ¹ nānājaccā mahājanā	123
saputtadārāpāṇehi ² saraṇaṃ hessanti satthuno ye brahmacariyaṃ carissanti sutvāna munino vacaṃ te tarissanti samsāraṃ maccudheyyaṃ suduttaraṃ	124
bahugghiḥi dhammacakkhūṃ visodhessanti te tadā dasahi puññakiriyāhi tīhi sucaritehi ca	125
āgamādhigamen' eva sodhayitvāna sādaraṃ anudhammacārino hutvā bahū saggūpagā bhava na sakkā sabbaso vattum ettakaṃ iti vā yasaṃ ³	126
accantasukhitā niccaṃ tasmim gate kālasampade mahāyasā sukhenāpi āyuvapaṇṇabalena ca	127
dibbasampatti vā tesam mānussānaṃ bhavissati anubhutvā kāmasukhaṃ addhānaṃ yāvaticchakaṃ	128
te pacchā sukhitā yeva nibbisant' āyusaṃkhaṃ asitivassasahassāni tadā āyu bhavissare	129
tāvataṃ tiṭṭhamāno so tāressati jane bahū paripakkamānase satte bodhayitvāna sabbaso	130
avasesādiṭṭhasaccānaṃ ⁴ maggāmaggaṃ anusāsīyā dhammokkaṃ dhammanāvaṇ ca dhammādāsaṇ ca	131
osadham ⁵	
sakkaccena hi sattā ⁶ ṭhapetvā āyatim jino saddhim sāvakaṣaṃghena katakiccena tādinā	132
jālitvā aggikkhandho va nibbāyissati so jino parinibbutamhi sambuddhe sāsanaṃ tassa ṭhāhiti	133
vassasatasahassāni asīti c'eva sahasako tato paraṃ antaradhānaṃ loke hessati dāruṇaṃ	134
evaṃ aniccā saṃkhārā adhuvā tāvakālikā ittarā ⁷ bhedanā c'eva jajjarā rittakā bhavā	135

¹ C. pāṭihāriyaṃ.² C. opī kehi.³ C. sāsahaṃ.⁴ C. diṭṭhiṃ.⁵ C. osatṭhaṃ⁶ C. so satthā.⁷ C. itarā.

* 127. ETTAKAṃ ITI VĀYASANAṃ 'ti tassa bhagavato parivārasampadaṃ anubhāvaṃ buddhissariyaṃ buddhasampatti-kan 'ti sabbakārena vattum nasakkā.

tuechamuṭṭhi samā suññā saṃkhārā bālāpanā ¹
 na kassaci vaso tattha vattati ² iddhimassa pi 136
 evaṃ ñatvā yathā bhūtaṃ nibbinde sabbasaṃkhate
 dullabho purisājañño na so sabbattha jāyati
 yattha so jāyati dhīro taṃ kulaṃ sukham edhati 137
 tasmā ³ metteyyabuddhassa ⁴ dassanattthāya vo idha
 ubbiggamānasā suṭṭhuṃ ⁵ karotha viriyaṃ daḷhaṃ 138
 ye kecīdha ⁶ katakalyāṇā appamādavihārino
 bhikkhū bhikkhuniyo c'eva upāsakā upāsikā 139
 mahantaṃ buddhasakkāraṃ ⁷ ulāraṃ abhipūjayaṃ
 dakkhinti ⁸ bhadrasamitiṃ ⁹ tasmim kāle sadevakā 140
 caratha brahmacariyaṃ detha dānaṃ yathārahaṃ ¹⁰
 uposathaṃ upavasatha ¹¹ mettaṃ bhāvettha sādhuṃ 141
 appamādaratā hotha puññakriyāsu ¹² sabbadā
 idh' eva katvā kusalaṃ dukkhass' antaṃ karissatha 'ti 142
 anāgatavaṃso nittithito.

¹ C. bala°.² C. pava°.³ B. tassa.⁴ B. °ddhaṃ.⁵ B. °ṭṭhu.⁶ B. keci.⁷ B. °tthāraṃ.⁸ B. dakkhanti.⁹ B. °pamitiṃ.¹⁰ B. mahā°.¹¹ B. °vasa.¹² B. C. kiri°.

Gandha-Vaṃsa.

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THE small but very interesting text called "Book History," was found in Burma. In the present edition I have used two MSS.:

1. **U.** A manuscript written in the Burmese character, and containing besides the Pāli text a translation into Burmese. It belongs to the author of the translation—the monk U-khyen or Muninda, at Schwedowg near Prome. It consists of twenty-seven leaves (ka—ji): ten lines to the leaf. The Pāli text ends on leaf *khaḥ*.

On leaf *ka* are introduced the following verses, the work of the translator:

setṭham sajjanasevitam khemantabhūmanāyakam |
yatindaggaṃ dhammaṃ saṃghaṃ vandāmi sirasā m-aham ||
ma-kāra-vipulā pathyāgāthā.
saṃgītāpotthakārūḷhā vaṇṇitā gandhakārakā |
yācerā santavaṃsassa pālakā mama garuno || pathyāvattam.
hatantarāyam ice eva yaṃ gandhavaṃsajotakam |
ajānaṃ saramandehi tasmā lekham tam nissayaṃ . . . pathyā.
sugatagatagavesidiṭṭhijupaññakāmīno |
khantimettādupettassa niveravhassa uyyojam sakāra
vipulā.

2. **M.** A manuscript written in the same character, the property of the editor, and coming from Prome. It is of

twelve leaves (ka—kāh), nine lines to the leaf, and contains only the Pali text without translation. It is full of clerical errors.

The present edition is taken chiefly from MS. **U**. The additions of MS. **M**, very corrupted, are given in the notes.

This "Book History" relates in short the history of the Buddhist canons, besides this there is contained in it a sketch of the history of the more modern Pāli works, far more detailed than that in the Sāsana-vamso-dipo (Colombo, A.B. 2424) or in Sāsana-vamso.¹

namo tassa bhagavato arahato sammāsambuddhassa.

namassitvāna sambuddhaṃ aggavaṃsaparamparaṃ |
natvāna dhammaṃ buddhaṃ saṃghaṃ cāpiniraṅgaṇaṃ ||
gandhavaṃs' upanissāya gandhavaṃsaṃ pakatthissaṃ |
tipiṭakasamāhāraṃ sādhuṇaṃ jaṅghadāsakaṃ |
vimatinodam ārabbaṃ taṃ me suṇātha sādhuvo ||
sabbam pi buddhavaṇṇaṃ vimuttirasahetukaṃ |
hoti ekavidhaṃ yeva tividhaṃ piṭakena ca ||
taṃ ca sabbam pi kevalaṃ pañcavidhaṃ nikāyato |
aṅgato ca navavidhaṃ dhammakkhandaḥaṇaṇato |
caturāsītisahasadhammakkhandaḥapabhedanaṃ² 'ti ||

kathaṃ piṭakato. piṭakaṃ hi tividhaṃ hoti. vinayapiṭakaṃ abhidhammapiṭakaṃ suttantapiṭakaṃ'ti.

tattha katamaṃ vinayapiṭakaṃ. pārājikaṇḍaṃ pācittiyakaṇḍaṃ mahāvaggakaṇḍaṃ cullavaggakaṇḍaṃ parivāraṇḍaṇ'ti. imāni kaṇḍāni vinayapiṭakaṃ nāma.

katamaṃ abhidhammapiṭakaṃ. dhammasaṃgaṇīpakaraṇaṃ vibhaṅgapakaraṇaṃ dhātukathāpakaraṇaṃ paññattipakaraṇaṃ kathāvatthupakaraṇaṃ yamakaḥpakaraṇaṃ paṭṭhānapakaraṇaṃ. imāni satta pakaraṇāni abhidhammapiṭakaṃ nāma.

katamaṃ suttantapiṭakaṃ nāma. silakkhandha-
vaggādikāṃ avasesaṃ buddhavaṇṇaṃ suttantapiṭakaṃ
nāma.

¹ This list is published in my book "Buddhism," I., p. 68.

² U. bhedaṃ.

katham nikāyato pañcavidhā honti. dīghanikāyo majjhimānikāyo saṃyuttānikāyo aṅguttaranikāyo khuddakānikāyo'ti.

tattha katamo dīghanikāyo. silakkhandhavaggo mahāvaggo pādhiyavaggo ¹ 'ti ime tayo maggā dīghanikāyo nāma. imesu tisu vaggesu catutimsa suttāni ca honti.

catutims'eva suttantā silakkhandhavaggādikā |
yassa bhavanti so yeva dīghanikāyonāmahoti ||

katamo majjhimānikāyo. mūlapaṇṇāso majjhimapaṇṇāso uparipaṇṇāso'ti ime tayo paṇṇāsā majjhimānikāyo nāma. imesu tisu paṇṇāsesu dve paṇṇāsadhikasuttasatāni honti.

diyaḍḍhasatasuttantā dvisuttam yassa santi so |
majjhimānikāyo nāma mūlapaṇṇāsa-ādiko ² 'ti ||

katamo saṃyuttānikāyo. sagāthāvaggo nidānavaggo saḷāyatanavaggo khandhakavaggo mahāvaggo'ti ime pañca vaggā saṃyuttānikāyo nāma. imesu pañcasu vaggesu dvāsatṭhi sattasatādhikasattasuttasahassāni honti.

dvāsatṭhisattasatāni sattasahassakāni ca |
suttāni yassa honti so sagāthādhikavaggiko |
saṃyuttānikāyo nāma viditabbo viññūnā'ti ||

katamo aṅguttaranikāyo. ekanipāto dukkanipāto tikkani-pāto catukkanipāto pañcanipāto chakkanipāto sattānipāto atṭhanipāto navānipāto dasānipāto ekādasānipāto'ti ime ekādasā nipātā aṅguttaranikāyo nāma. imesu ekādasāsu nipātesu sattapaṇṇāsa pañcasatādhikanavasuttasahassāni honti.

navasuttasahassāni pañcasatāni ca |
sattapaṇṇāsādhikāni suttāni yassa honti |
so aṅguttaranikāyo'ti ekanipātādiko'ti ||

¹ M. pāvi°.

² M. pannā samā°.

katamo khuddakanikāyo. khuddakapāṭho dhammapadam
udānam itivuttakam suttanipāto vimānavatthu petavatthu
theragāthā therīgāthā jātakam niddeso paṭisambhidāmaggo
apadānam buddhavamsa cariyāpīṭakam vinayapīṭakam
abhidhammapīṭakan'ti ayam khuddakanikāyo. imesu
gandhesu anekāni suttasahassāni honti.

anekāni suttasahassāni nidditṭhāni mahesinā |
nikāye pañcame ramme khuddako'ti visuto'ti || .

katham aṅgato. aṅgam hi navavidham hoti. suttam-
geyyam veyyākaraṇam gāthā udānam iti-
vuttakam jātakam abbhutadhammam vedal-
lan'ti navappabhedam hoti. tattha ubhatovibhaṅganiddese
khandhakaparivārā suttanipāte maṅgalasuttam ratanasut-
tam nālakasuttatuvattakasuttāni aññam pi suttanāmakaṃ
tathāgatavacanam suttan'ti veditabham. sabbam pi
sagāthakam geyyan'ti veditabban'ti. visesena samyuttake
sakalo pi sagāthāvaggo geyyan'ti veditabham sakalam
abhidhammapīṭakam nigāthakam suttam ca. yañ ca
aññam pi atṭhahi aṅgehi asaṃgahitam buddhavacanam
tam buddhavacanam veyyākaraṇam veditabham.
dhammapadatheragāthā therīgāthā suttanipāte nosuttanā-
mikā suddhikagāthā ca gāthā'ti veditabbā. somanassañā-
namayikagāthāpaṭisamyuttā dve asītisuttantā udānan'ti
veditabban'ti. vuttam h'etam bhagavatā'ti ādinayapavatto
dvādaśuttarasatasuttantā itivuttakan'ti veditabbā.
apaṇṇakajātakādini paṇṇāsādhikāni pañcajātakasatāni
jātakan'ti veditabbā. cattāro'me bhikkhave acchariyā
abbhutadhammā santi¹ iti ādi nayappavattā sabbe pi
acehariyaabbhutadhammapaṭisamyuttā suttantā abbhut-
adhamman'ti veditabham. cullavedallamahāvedalla-
sammāditṭhisakkapaṇhāsamaṃkhārābhājanīyamahāpunṇama-
suttantādayo sabbe pi vedañ ca tuṭṭhiñ ca laddhāladdhā-
pucchitasuttantā vedallan'ti veditabham.

katamāni caturāsītiddhammakkhandhasahassāni. dujānā'ti.

caturāsitidhammakkhandhasahassāni sace vitthārena kat-
hissam atipapañco bhavissati tasmā nayavasena kathissami.
ekam vatthum eko dhammakkhandho ekam nidānam
eko dhammakkhandho ekam pañhāpucchanaṃ eko dham-
makkhandho ekam pañhāvisajjanaṃ eko dhammak-
khando.

caturāsitidhammakkhandhasahassāni kena bhāsītāni kat-
tha bhāsītānīti kadā bhāsītāni kam ārabba bhāsītāni kim
attham bhāsītāni kena dhāritāni kenābhatāni kim attham
pariyāpunitabbānīti ayaṃ pucchā uddharitabbā. tatrāyaṃ
visajjanā. kena bhāsītānīti buddhena ca buddhānubuddhehi
ca bhāsītāni. kattha bhāsītānīti. deveṣu ca manussesu ca
bhāsītāni. kadā bhāsītānīti bhagavato dharamānakāle
ca bhāsītāni. kam ārabba bhāsītānīti pañcavaggiyādike
veneyyabandhave ārabba bhāsītāni. kim attham
bhāsītānīti vajjam ca avajjam ca ñatvā vajjam pabhāya
avajje paṭipajjitvā nibbānapariyante diṭṭhadhammika-
saṃparāyikatte saṃpāpunitum. kena dhāritānīti. anubud-
dhehi c'eva sissānussishehi ca dhāritāni. kenābhatānīti
ācariyaparamparehi ābhatāni. kim attham pariyāpuni-
tabbānīti vajjam ca avajjam ca ñatvā vajjam pabhāya
avajje paṭipajjitvā nibbānapariyante diṭṭhadhammikasaṃ-
parāyikatte saṃpāpunitum karuṇāya ¹ ābhatāni ¹. te ¹ sade-
vatāya nibbānapariyante diṭṭhadhammikasaṃparāyikatte
sādhikāni honti. te tattha kehi appamattena pariyāpunitab-
bāni dhāretabbāni vācetabbāni sajjhayaṃ katabbānīti.

iti cullagandhavamse piṭakattayadīpako nāma
pathamo paricchedo.

ācariyā pana atthi porāṇācariyā atthi aṭṭhakathācariyā
atthi gandhakārakācariyā atthi tividdhanāmākācariyā.

katame porāṇācariyā. pathamasamgāyanāyaṃ pañca satā
khīṇāsava pañcannaṃ nikāyaṇaṃ nāmañ ca atthañ ca
adhippāyañ ca padañ ca byañjanañ ca sodhanakiccaṃ ²
anavasesaṃ karimsu ³. dutiyasamgāyanāyaṃ satta satā

¹ M. omits.

² M. sodhanam.

³ M. kiccaṃ.

khīṇāsavā tesam yeva saddatthādikaṃ kiccaṃ puna karimṣu. tatīyasamgāyanāyaṃ saḥassamattā khīṇāsavā tesam yeva saddatthādikaṃ kiccaṃ puna karimṣu. icc evaṃ dve satādhikā dvesaḥassakhīṇāsavā mahākaccāyanam thapetvā avasesā porāṇācariyā nāma.

ye porāṇācariyā te yeva aṭṭhakathācariyā nāma.

katame gandhakāraḥkācariyā. mahābuddhaghosādayo anekācariyā gandhakāraḥkācariyā nāma.

katame tividhanāmākācariyā. mahākaccāyanano tividhanāmo.¹

katame gandhe kaccāyanena katā. kaccāyanaganandho mahāniruttigandho cullaniruttigandho nettigando peṭakopadesagando vaṇṇanītigandho² 'ti ime cha gandhā mahākaccāyanena katā.

katame anekācariyehi³ katā. gandhācariyo kurundigandham nāma akāsi. aññataro ācariyo mahāpacariyaṃ nāma aṭṭhakatham akāsi. aññataro ācariyo kurundigandhassa aṭṭhakatham akāsi. mahābuddhaghoso nāmācariyo visuddhimaggo dighanikāyassa sumaṅgalavilāsīnī nāma aṭṭhakathā majjhimanikāyassa papañcasūdanī nāma aṭṭhakathā samyuttanikāyassa sārattapakāsānī nāma aṭṭhakathā aṅguttaranikāyassa manorathapūraṇī nāma aṭṭhakathā pañcavinayagandhānaṃ samantapāsādikā nāma aṭṭhakathā sattaabhidhammagandhānaṃ paramatthakathā nāma aṭṭhakathā pātimokkhasaṃkhāyamātikāya kaṅkhāvitaraṇī nāma aṭṭhakathā dhammapadassa aṭṭhakathā jātakassa aṭṭhakathā khuddakapāṭhassa aṭṭhakathā apadānassa aṭṭhakathā'ti ime terasa gandhe akāsi.

buddhadatto nāmācariyo vinayavinicchayo uttaravinicchayo abhidhammāvatāro bud-

¹ U. tividhā°.

² M. omits.

³ M. °riyena'ti. On these six books, see Sāsana-vaṃsa-dīpa, 1233, 1234.

dhavaṃsassa madhuratthavilāsinī nāma atthakathā'ti ime cattāro gandhā akāsi.¹

ānando nāmācariyo sattābhidhammagandhaatthakathāya mūlatīkaṃ nāma tīkaṃ akāsi.²

dhammapālācariyo nettipakaraṇatthakathā itivuttakaaṭṭhakathā udānatthakathā cariyāpitakaaṭṭhakathā theragāthāṭṭhakathā vimānavāṭṭhussa vimalavilāsinī nāma atthakathā petavatthussa vimalavilāsinī nāma atthakathā visuddhimaggassa paramatthamañjūsā nāma tīkā dīghanikāyāṭṭhakathādinam catunnam atthakathānam līnatthapakāsinī nāmā tīkā jātakatthakathāya līnatthapakāsinī nāma tīkā nettithakathāya tīkā buddhavaṃsatthakathāya paramatthadīpanī nāma tīkā abhidhammatthakathāya tīkāya līnatthavaṇṇanā nāma anuṭīkā'ti ime cuddasamatte gandhe akāsi.³

dve pubbācariyā niruttimañjūsā nāma cullaniruttiṭīkaṃ ca mahāniruttisaṃkhepaṃ ca akamsu.

mahāvajirabuddhi⁴ nāmācariyo vinayagaṇḍhi nāma pakaraṇam akāsi.⁵

vimalabuddhi nāmācariyo mukhamattadīpanī nāma nyāsapakaraṇam akāsi. (S.v.d. 1223-1236.)

cullavajiro nāmācariyo atthabyakkhyānam nāma pakaraṇam akāsi.

dīpaṃkaro nāmācariyo rūpasiddhipakaraṇam rūpasiddhiṭīkaṃ summapañcasuttaṃ⁶ ceti tividhapakaraṇam akāsi.

ānandācariyassa jeṭṭhasisso culladhammapālo nāmācariyo saccasaṃkhepaṃ nāma akāsi. (S.v.d. 1220.)

kassapo nāmācariyo mohavicchedanī⁷ vimat-

¹ S.v.d. 1195-1199.

² S.v.d. 1217.

³ S.v.d. 1191-1193, and 1231, 2.

⁴ M. °vacirabuddhikāyo.

⁵ S.v.d. 1200, 1201.

⁶ See below p. 70.

⁷ M. mohache°.

icchedanī buddhavaṃso anāgatavaṃso'ti
catubbidhaṃ pakaraṇaṃ akāsi. (S.v.d. 1204, 1221.)

mahānāmo nāmācariyo saddhammapakāsani
nāma paṭisambhidāmaggassa aṭṭhakathaṃ akāsi. (S.v.d.
1196.)

dīpavaṃso bodhivaṃso cullavaṃso mahā-
vaṃso paṭisambhidāmaggaṭṭhakathāya gaṇḍhi ceti
ime panca¹ gandhā ācariyehi² viṣuṃ viṣuṃ katā.

navo mahānāmo nāmācariyo mahāvaṃsaṃ cul-
lavaṃsaṃ nāma dve pakaraṇaṃ akāsi. (S.v.d. 1266.)

upaseno nāmācariyo saddhammatṭhitikaṃ
nāma mahānidhesassa aṭṭhakathaṃ akāsi. (S.v.d. 1197.)

moggallāno nāmācariyo moggallānabyākara-
ṇaṃ nāma byākaraṇaṃ akāsi. (S.v.d. 1251.)

saṃgharakkhitto nāmācariyo subodhālaṃkā-
raṃ nāma pakaraṇaṃ akāsi. (S.v.d. 1209, 1210, 1256.)

vuttodayakāro nāmācariyo vuttodayaṃ nāma
pakaraṇaṃ saṃbandhacintā³ nāma³ pakara-
ṇaṃ³ khuddasikkhāya³ navatīkaṃ³ akāsi.

dhammasirī nāmācariyo khuddasikkhaṃ
nāma pakaraṇaṃ akāsi. (S.v.p. 1206.)

khuddasikkhāya purāṇatīkā mūlasikkhātīkā
ceti ime dve gandhā dveha⁴ ācariyehi viṣuṃ viṣuṃ katā.

anuruddho nāmācariyo paramatthaviniccha-
yaṃ nāmarūpaparicchedaṃ abhidhamm-
atthasaṃgahapakaraṇaṃ ceti tividhaṃ paka-
raṇaṃ akāsi. (S.v.d. 1218.)

khemō nāmācariyo khemaṃ nāma pakaraṇaṃ
akāsi. (S.v.d. 1222.)

sāriputto nāmācariyo vinayaṭṭhakathāya sāratt-
hādīpanī nāma tīkaṃ vinayaṣaṃgahapakaraṇaṃ
vinayaṣaṃgahassa tīkaṃ aṅuttaraṭṭhakathāya sāratt-
hamañjūsaṃ nāma tīkaṃ pañcakaṇṇi ceti ime
pañca gandhe akāsi. (S.v.d. 1203, 1244.)

buddhanāgo nāmācariyo vinayaṭṭhamañ-

¹ M. cha.

² M. mahā°.

³ M. omits.

jūsaṃ nāma kaṅkhāvitarāṇiyā ṭikāṃ akāsi. (S.v.d. 1212.)

navo moggallāno nāmācariyo abhidhānappadīpikāṃ nāma pakaraṇaṃ akāsi. (S.v.d. 1253.)

vācissaro nāmācariyo mahāsāmī (S.v.d. 1225, 1257) nāma subodhālaṃkāraṇassa ṭikā vuttodayavivaraṇaṃ sumaṅgalapasādanī nāma khuddasikkhāya ṭikā saṃbandhacintāya ṭikā bālāvatāro moggallānabyākaraṇassa pañcīkāya ṭikā yogavinicchayo vinayavinicchayaṇassa ṭikā uttaravinicchayaṇassa ṭikā nāmarūpaparicchedassa ṭikā saddatthassa padarūpavibhāvaṇaṃ khemapakaraṇassa ṭikā sīmālaṃkāro (S.v.d. 1213) mūlasikkhāya ṭikā rūpārūpavibhāgo (S.v.d. 1198, buddhadatto) paccaya-saṃgaho saccasaṃkhepassa ṭikā ceti imā atthārassa gandhe akāsi.

sumaṅgalo nāmācariyo abhidhammāvatāragandhassa ṭikāṃ (S.v.d. 1227) abhidhammatthavikāsaṇī¹ abhidhammasaṃgahassa ṭikañ ca abhidhammatthavibhāvaṇī² duvidhaṃ pakaraṇaṃ akāsi.

dhammakitti nāmācariyo dantadhātupakaraṇaṃ. (S.v.d. 1237, 1261.)

medhaṃkaro nāmācariyo jinacaritaṃ nāma pakaraṇaṃ akāsi.

kaṅkhāvitarāṇiyā linatthapakāsinī nisandeho dhammanusāraṇī ñeyyāsandati ñeyyāsandatiyā ṭikā sumahāvatāro lokapaññattipakaraṇaṃ tathāgatupattipakaraṇaṃ nalā-tadhātuvannaṇā sihalavatthu dhammapadīpako paṭipattisaṃgaho vissuddhimaggagaṇḍhi abhidhammaggaṇḍhi nettipakaraṇagaṇḍhi visuddhimaggacullaṭikā sotappamālinī² pasādanī okāsalokasūdanī subodhālaṃkāraṇassa navatikā ceti ime vīsati gandhā

¹ M. omits.

² M. oppahalinī.

vīsatacariyehi viṣuṃ viṣuṃ katā. saddhammasirī
nāmācariyo saddatthabhedacintā nāma pakara-
ṇaṃ akāsi.

devo nāmācariyo sumanaṃakūṭavaṇṇanā nāma
pakaraṇaṃ akāsi. (S.v.d. 1263.)

cullabuddhaghoso nāmācariyo jātattaginid-
ānaṃ sotattaginidānaṃ nāma dve pakaraṇaṃ akāsi.

raṭṭhapālo nāmācariyo madhurasavāhinī¹
nāma pakaraṇaṃ akāsi.

subhūtaeandano nāmācariyo līngatthaviva-
raṇapakaraṇaṃ akāsi.

aggavaṃso nāmācariyo saddanītipakaraṇaṃ
nāma akāsi. (S.v.d. 1238.)

vimalabuddhi nāmācariyo nyāsapakaraṇassa ma-
hāṭikaṃ nāma akāsi.

guṇasāgaro² nāmācariyo mukhamattasāraṃ
tatṭhikaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

abhayo nāmācariyo saddatthabhedacintāya mahā-
ṭikaṃ akāsi.

ñānasāgaro nāmācariyo līngatthavivaraṇa-
pakāsaṇaṃ nāma pakaraṇaṃ iti akāsi.

aññataro ācariyo gūḷhatthāṭikaṃ bālappabo-
dhanāñ ca duvidhaṃ pakaraṇaṃ akāsi.

aññataro ācariyo saddatthabhedacintāya majjhim-
aṭikaṃ akāsi.

uttamo nāmācariyo bālāvatāraṭikaṃ līngat-
thavivaraṇaṭikaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

aññataro ācariyo saddabhedacintāya navaṭikaṃ
akāsi.

eko amacco abhidhānappadīpikāya ṭikaṃ daṇḍipa-
karaṇassa magadhabhūtaṃ ṭikaṃ kolad-
dhajanassa sakatabhāsāya ṭikaṃ ca tividhaṃ
pakaraṇaṃ akāsi.

dhammasenāpati nāmācariyo kārikaṃ etim-
āsamidīpikaṃ manohārāñ ca tividhaṃ pakara-
ṇaṃ akāsi. (S.v.d. 1245.)

¹ M. °saṃgāhītikitti.

² M. sāgaro.

aññatāro ācariyo kārīkāya tīkaṃ akāsi.

aññatāro ācariyo etimāsamidīpikāya tīkaṃ akāsi.

kyacvārañño saddabindu nāma pakaraṇaṃ paramatthabindupakaraṇaṃ akāsi.

saddhammaguru nāmācariyo saddavuttipakāsanaṃ nāma pakaraṇaṃ akāsi.

sāriputto nāmācariyo saddavuttipakāsakassa tīkaṃ akāsi.

aññatāro ācariyo kaccāyanabhedāñ ca kaccāyanasāraṃ kaccāyanasārassa tīkañ ca tividhaṃ pakaraṇaṃ akāsi.

navo medhaṃkaro nāmācariyo lokadīpakasāraṃ nāma pakaraṇaṃ akāsi.

aggapaṇḍito nāmācariyo lokupatti nāma pakaraṇaṃ akāsi.

cīvaro nāmācariyo jaṇghadāsassa¹ tīkaṃ akāsi.

mātikatthadīpanī sīmālaṃkāraṇassa tīkā vinayasamuṭṭhānadīpanī gandhasāro paṭṭhānagaṇanānayo abhidhammatthasaṃgahassa saṃkhepapaṇṇanā navatīkā kaccāyanassa suttaniddeso pāṭimokkhavisodhanī ceti atṭha gandhe saddhammajotipālācariyo akāsi.

navo² vimalabuddhi³ nāmācariyo abhidhammapaṇṇarasatṭhānaṃ pakaraṇaṃ akāsi.

vepullabuddhi⁴ nāmācariyo saddasāratthajālīniyā tīkā vuttodayatīkā paramatthamañjūsā nāma abhidhammasaṃgahaṭīkāya anuṭīkā dasagaṇḍhivaṇṇanā nāma magadhabhūtāvidaggaṃ vidadhimukkhamaṇḍanaṭīkā ceti ime cha gandhe akāsi.

aññatāro ācariyo pañcapakaraṇaṭīkāya navānuṭīkaṃ akāsi.

ariyavaṃso nāmācariyo abhidhammasaṃgahaṭīkāya

¹ M. °sakass.

² M. omits.

³ M. vemala°.

⁴ M. navo vima°.

maṇisāramaṇjūsam nāma navānuṭikam dvāra-kathāya ṭikāya maṇidīpaṃ nāma navānuṭikam gaṇḍābharaṇaṃ ca mahānissaraṇaṃ ca jātakavisodhanaṃ ca iti ime¹ pañca gandhe² akāsi.

petakopadesassa ṭikam udumbaranaṃ mācariyo akāsi.

taṃ pana pakudhanagaravāsī² abhidhammasaṃgahassa ṭikā catubhānavārassa aṭṭhakathā mahāsārapakāsani mahādīpani sārattadīpani³ gatipakaraṇaṃ⁴ hatthasāro⁵ bhummasaṃgaho bhummaniddeso dasavatthu kāyaviraṭṭikā jotanaṃ nirutti vibhattikathā saddhammapālini⁶ pañcagativannaṃ bālacittapabodhani dhammacakkasuttassa navatṭhakathā daṇḍadhātupakaraṇassa⁷ ṭikā ceti ime visati gandhā nānācariyehi katā. aññāni pakaraṇāni atthi. katamāni. saddhammapālanam⁸ bālappabodhanapakaraṇassa ṭikā ca jinālaṃkārapakaraṇassa navatṭikā ca līngatthavinicchayo pāṭimokkhavivaraṇaṃ paramatthavivaraṇaṃ kathāvivaraṇaṃ samantapāsādikavivaraṇaṃ abhidhammatthasaṃgahavivaraṇaṃ saccasaṃkhepavivaraṇaṃ saddatthabhedacintāvivaraṇaṃ kaccāyanasāravivaraṇaṃ abhidhammatthasaṃgahassa ṭikāvivaraṇaṃ mahāvessantarajātakassa vivaraṇaṃ sakkābhimaṭṭam mahāvessantarajātakassa navatṭhakathā paṭhamasaṃbodhi lokanīti ca buddhaghosācariyanidānaṃ milindapaṇhāvaṇṇanā caturārakkhāya aṭṭhakathā saddavuttiapakaraṇassa navatṭikam icc evaṃ pañcavisati pamāṇāni laṅkāpādīsu ṭhānesu paṇḍitehi katāni ahesum. sambuddhe gāthā ca naradeva nāma gāthā ca

¹ M. omits.

² M. pakuvana°.

³ U. omits.

⁴ U. omits. ⁵ M. hatthasāgarā. ⁶ M. saddadhamma°.

⁷ U. omits.

⁸ M. oyanam.

yadā have cīvaratthi gāthā ca vīsati ovādagāthā
 ca dānasatthari sīlasatthari sabbadānavaṇ-
 ṇanā anantabuddhavaṇṇanāgāthā ca atthāvī-
 sati buddhavandanāgāthā ca atitānāgatapac-
 cuppannabuddhavaṇṇanāgāthā ca asītima-
 hāsāvakavaṇṇanāgāthā ca navahāraguṇav-
 aṇṇā cā'ti ime buddhapaṇāmagāthāyo paṇḍitehi
 laṅkādiṇipādīsu thānesu katā ahesuṃ.

iti cullagandhavaṃse gandhakārakācariyadīpako
 nāma dutiyo paricchedo.

ācariyesu ca atthi jambudīpikācariyā atthi laṅkādiṇikā-
 cariyā. katame jambudīpikācariyā katame laṅkādiṇikā-
 cariyā.

mahākaccāyano jambudīpikācariyo so hi avanti-
 ratthē ujjenīnagare candapaccotasa nāma
 raṇṇo purohito hutvā kāmānaṃ ādinavaṃ disvā gharavā-
 sam pahāya satthu sāsane pabbajjitvā hetthāvuttapakāre
 gandhe akāsi.

mahāatthakathācariyo mahāpaccarikācariyo ca
 mahākurundikācariyo aññatarācariyehi ime pañ-
 cāriyo laṅkādiṇikācariyo nāma tehi buddhaghosāca-
 riyaṃssa pure bhūtā cire kāle ahesuṃ.

mahābuddhaghosācariyo jambudīpiko so kira
 magadharatthē saṃgāmarāṇṇo¹ purohitassa kesī²
 nāma brahmaṇassa putto satthu sāsane pabbajjitvā laṅkā-
 dipaṃ gato hetthāvuttappakāre gandhe akāsi.

buddhadattācariyo ānandācariyo dhamm-
 apālācariyo dve pubbācariyā mahāvajirabuddh-
 ācariyo cullavajirabuddhācariyo dīpaṃka-
 rācariyo culladhammapālācariyo kassapā-
 cariyo'ti ime dasācariyā jambudīpikā hetthā vuttappa-
 kāre gandhe akaṃsu.

mahānāmācariyo aññatarācariyo cullanā-
 mācariyo upasenācariyo moggallānācariyo
 saṃgharakkhitācariyo vācissarācariyo³ vu-

¹ M. sosaṅkamo.

² M. ghosī.

³ M. omits.

ttodayakācariyo¹ dhammapālācariyo aññatarā dvācariyā¹ anuruddhācariyo khemācariyo sārīputtācariyo buddhanāgācariyo cullamoggallānācariyo vācītassa¹ pācariyo¹ sumanāgalācariyo buddhapiyācariyo dhammakitti-ācariyo medhamkarācariyo buddharakkhitācariyo upatissācariyo aññatarā visatācariyā saddhammacārācariyo devācariyo² cullabuddhaghosācariyo sārīputtācariyo² ratthapālācariyo¹ ti ime eka paṇṇāsācariyā² laṅkā dipikācariyā nāma.

subhūta candanācariyo³ aggavaṃsācariyo navo vajirabuddhācariyo vepullabuddhācariyo guṇasāgarācariyo abhayācariyo³ nānasāgarācariyo dhammapālācariyo aññatarā dvācariyā uttamācariyo aññataro ācariyo caturāṅga balamahāmacco dhammasenāpatācariyo aññatarā tayo ācariyā kyaevārañño ca saddhammaguruācariyo sārīputtācariyo dhammābhīnandācariyo aññataro ekācariyo medhamkarācariyo aggapaṇḍitācariyo vajirācariyo⁴ saddhammapālācariyo navo vimalabuddhācariyo iti ime tevīsati⁵ ācariyā jambudīpikā hetthāvuttappakāre gandhe pukkāmasaṃkhāte arimaddanānagare akāṃsu.

navo vimalabuddhācariyo jambudīpiko hetthāvuttappakāre gandhe paṇṇanagare⁶ akāṃsu. aññatarācariyo ariyavaṃsācariyo¹ ti ime dvācariyā jambudīpikā hetthāvuttappakāre gandhe avantipure akāṃsu.

aññatarā visatācariyā jambudīpikā hetthāvuttappakāre gandhe kiṇṇicipuranagare akāṃsu.

iti cullagandhavaṃse ācariyānaṃ saṃjātattthānadīpiko
nāma tatiyo paricchedo.

¹ U. omits.

² U. omits.

³ M. °candāca°.

⁴ M. cīvarā°.

⁵ U. omits.

⁶ M. paṇṇa.

gandho pana siyā āyācanena ācariyehi katā siyā anāyācanena ācariyehi katā.

katame gandhā¹ āyācanena katame² anāyācanena katā.

mahākaccāyanagandho mahā atthakathāgandho mahāpaccariyagandho mahākurundīgandho mahāpaccariyagandhassa atthakathāgandho ime cha gandhe hi ācariyehi attano matiyā sāsana-vuddhyatthāya³ saddhammatthitīyā katā.

buddhaghosācariyagandhesu pana visuddhimaggo saṃgha-pālenā nāma āyācitenā buddhaghosācariyeno kato.

dighanikāyassa atthakathāgandho dātthānāmena saṃghattherena āyācitenā buddhaghosācariyena kato. majjhimanikāyassa atthakathāgandho buddhamittānāmena therena āyācitenā buddhaghosācariyena kato.

saṃyuttanikāyassa atthakathāgandho jotipālenā nāma therena āyācitenā buddhaghosācariyena kato.

aṅguttaranikāyassa atthakathāgandho bhaddāntānāmattherena saha ājīvakenā āyācitenā buddhaghosācariyena kato.

samantapāsādikā nāma atthakathāgandho buddhasirīnāmena therena āyācitenā buddhaghosācariyena kato.

sattanaṃ abhidhammagandhānaṃ atthakathāgandho cullabuddhaghosonāma bhikkhunā āyācitenā buddhaghosācariyena kato.

dhammapadassa atthakathāgandho kumārakassapa-nāmena therena āyācitenā buddhaghosācariyena kato.

jātakassa atthakathāgandho atthadassībuddhamittābuddhapīyasamkhātehi tīhi therehi āyācitenā buddhaghosācariyena kato.

khuddakapāṭhassa atthakathāgandho suttanipātassa atthakathāgandho attano matiyā buddhaghosācariyena katā.

¹ U. gandhe. ² U. adds gandhe. ³ M. °ne jahana°.

apadānassa aṭṭhakathāgandho pañcanikāyaviññūhi pañcahi therehi āyācitenā buddhaghosācariyena kato.

pāṭimokkhasa aṭṭhakathā kaṅkhāvitaranīgandho attano matiyā buddhaghosācariyena kato.

buddhaghosācariyagandhadīpanā niṭṭhitā.

buddhadattācariyagandhesu pana vinayavinicchaya-gandho attano sissena buddhasīhena¹ nāma therena āyācitenā buddhadattācariyena kato.

uttaravinicchayagandho saṅkha-pālena nāma therena āyācitenā buddhadattācariyena kato.

abhidhammāvātāro nāma gandho attano sissena sumatīnāmattherena āyācitenā buddhadattācariyena kato.

buddhavaṃsassa aṭṭhakathāgandho ten'eva buddhasīha nāmattherena āyācitenā buddhadattācariyena kato.

jīnālaṃkāragandho saṃgha-pālattherena āyācitenā buddhadattācariyena kato.

buddhadattācariyagandhadīpanā niṭṭhitā.

abhidhammatthakathāya mūlaṭīkā nāma ṭīkāgandho buddhamittānāmattherena āyācitenā ānandācariyena kato.

nettipakaraṇassa aṭṭhakathāgandho dhamma-rakkhitānāmattherena āyācitenā dhammapālācariyena kato.

itivuttakāṭṭhakathāgandho udānatthakathāgandho cariyā-pīṭakāṭṭhakathāgandho theragāthakāṭṭhakathāgandho therīgāthakāṭṭhakathāgandho vimānavatthupetavattthutthakathāgandho ime satta gandhā attano matiyā dhammapālācariyena katā.

visuddhimaggaṭīkāgandho dāṭṭhānāmena therena āyācitenā dhammapālācariyena kato.

dīghanikāyāṭṭhakathādīnaṃ catunnaṃ aṭṭhakathānaṃ ṭīkāgandho abhidhammatthakathāya anuṭīkāgandho jātakāṭṭhakathāya ṭīkāgandho niruttipakaraṇaṭṭhakathāya ṭīkāgandho buddhavaṃsaṭṭhakathāya ṭīkāgandho'ti ime pañca gandhā attano matiyā dhammapālācariyena katā.

dhammapālācariyagandhadīpanā niṭṭhitā.

¹ U. Sumati.

niruttimanjūsā nāma cullaṭṭikāgandho mahāniruttisaṃkhepo nāma gandho ca attano matiyā pubbācariyehi visuṃ visuṃ katā.

pañcavinayapakaraṇassa vinayagaṇḍhi nāma gandho attano matiyā mahāvajirabuddhiācariyena katā.

nyāsasaṃkhāto mukhamattadīpanī nāma gandho attano matiyā vimalabuddhiācariyena kato.

atthabyākhyāno nāma gandho attano matiyā culla-vimāla buddhiācariyena kato.

rūpasiddhigandhassa ṭikāgandho saṃpapañcasatti¹ ca attano matiyā dīpaṃkāracariyena kato.

saccasaṃkhepo nāma gandho attano matiyā culladhammapālācariyena kato.

mohavicchedanīgandho vimaticchedanīgandho attano matiyā kassapācariyena kato.

paṭisambhīdāmaggaṭṭhakathāgandho mahānāmena upāsakena āyācitenā mahānāmācariyena kato.

dīpavaṃso thūpavaṃso bodhivaṃso cullavaṃso porāṇavaṃso mahāvaṃso cā'ti ime cha gandha attano matiyā mahācariyehi visuṃ visuṃ katā.

navo² vaṃso² gandho² attano matiyā² cullamahānāmācariyena² kato.

saddhammapajjotikā nāma mahāniddeśaṣaṭṭhakathāgandho devanā nāma therena āyācitenā upasenācariyena kato.

moggallānabyākaraṇagandho attano matiyā moggallānācariyena kato.

subodhālaṃkāro nāma gandho vuttodayo³ nāma³ gandho³ attano matiyā saṃgharakkhitācariyena kato.

(vuttodayagandho attano matiyā vuttodayakāracariyena kato⁴).

khuddasikkhā nāma gandho attano matiyā dhammasirācariyena kato.

porāṇakhuddasikkhāṭikā ca mūlasikkhāṭikā cā'ti ime

¹ U. sammapañca°.—See p. 60.

² U. omits.

³ M. omits.

⁴ U. omits.

dve gandhā attano matiyā aññatarehi dvih'ācariyehi viṣuṃ katā.

paramatthavinicchayaṃ nāma gandho saṃghara-khita tathereṇa āyācitenā anuruddhācariyena kato.

nāmarūpaparicchedo nāma gandho attano matiyā anuruddhācariyena kato.

abhidhammatthasaṃgahaṃ nāma gandho nambhānāmena¹ upāsakena āyācitenā anuruddhācariyena kato.

khemō nāma gandho attano matiyā khemācariyena kato.

sāratthadīpanī nāma vinayaṭṭhakathāya ṭikāgandho vinayaṣaṃgahagandho vinayaṣaṃgahassa ṭikāgandho añguttaraṭṭhakathāya navā ṭikāgandho'ti ime cattāro gandhā parakkamābhānāmena laṅkādīpissareṇa raññā āyācitenā sārīputtācariyena katā.

sakaṭasaddasatthassa pañcīkā nāma ṭikāgandho attano matiyā sārīputtācariyena kato.

kaṅkhāvitaraṇīyā vinayaṭṭhamañjūsā nāma ṭikāgandho sumedhānāmattherena āyācitenā buddhanāgācariyena kato.

abhidhānappadīpikā nāma gandho attano matiyā cullamoggallānācariyena² kato.

subodhālaṃkāraṣṣa mahāsīmā nāma ṭikā vuttodayavivaraṇā cā'ti ime dve gandhā attano matiyā vācissareṇa katā.

khuddasikkhāya sumaṅgalapasādanī nāma navo ṭikāgandho sumaṅgalena āyācitenā vācissareṇa kato.

sambandhacintāṭikā bālāvatūro moggallānabyākaraṇassa ṭikā cā'ti ime gandhā sumaṅgalabuddhamittamahākassa paṣaṃkhātehi tīhi therehi ca dhammakittī nāma upāsakenā vānīcābhātu upāsakena³ āyācitenā vā vācissareṇa katā.

nāmarūpaparicchedassa padarūpavibhāvanam khema-pa-karaṇassa ṭikā sīmālaṃkāro mūlasikkhāya ṭikā rūpārūpavibhāgo paccayasamgaho cā'ti ime satta gandhā attano matiyā vācissareṇa katā.

saccasaṃkhepassa ṭikāgandho sārīputtanāmena therena āyācitenā vācissareṇa katā.

¹ M. nampa.

² U. mogga°.

³ U. omits.

abhidhammāvatārassa ṭikā abhidhammatthasaṃgahassa ṭikā cā'ti ime attano matiyā sumaṅgalācariyena kato.

sāratthasaṃgahanāmagandho attano matiyā buddhapiyena kato.

dantadhātuvannaṇā nāma pakaraṇaṃ laṅkāḍipissarassa rañño senāpatiāyācitenā dhammakittināmācariyena kataṃ.

jinacaritaṃ nāma pakaraṇaṃ attano matiyā medhamkāracariyena kataṃ.

jinālaṃkāro jinālaṃkāraṇassa ṭikā attano matiyā buddhara-kkhitācariyena katā.¹

anāgatavaṃsaṇaṃ aṭṭhakathā attano matiyā upatis-sācariyena katā.

kaṅkhāvitarāṇiyā līnatthapakāsini nāma ṭikā nisandeho dhammānusāraṇi ñeyyāsandati ñeyyāsandatiyā ṭikā sumahāvātāro lokapaññattipakaraṇaṃ tathā gatuppattipakaraṇaṃ nalāḍadhātuvannaṇā sīhalavatthu dhammadipako paṭipattisaṃgaho visuddhimaggassa gaṇḍhi abhidhammagāṇḍhi nettipakaraṇassa gaṇḍhi visuddhimaggacullanavaṭṭikā sotappamālini pasādaṇaṇi okāsaloko subodhālaṃkāraṇaṃ navatīkā ceti ime vīsati gandhā attano matiyā vīsātācariyehi viṣuṃ katā.

saddatthabhedacintā nāma pakaraṇaṃ attano matiyā dhammasirīnācariyena ² kato.

sumanakūṭavaṇṇanaṃ nāma pakaraṇaṃ rāhulanāmattherena āyācitenā vācissarena kataṃ.

sotattagimāhānidānaṃ nāma pakaraṇaṃ attano matiyā cullabuddhaghosācariyena kataṃ.

madhurasavālini nāma pakaraṇaṃ attano matiyā raṭṭhapālācariyena kataṃ.

līngatthavivaraṇaṃ nāma pakaraṇaṃ attano matiyā subhūta cāndanācariyena kataṃ.

saddanītipakaraṇaṃ attano matiyā aggavaṃsācariyena kataṃ.

nyāsapakaraṇassa mahātīkā nāma ṭikā attano matiyā vimalabuddhācariyena ³ katā.

¹ M. adds amatāre nāma.

² M. saddha°.

³ M. vacīra°.

mukhamattasāro attano matiyā guṇasāgarācariyena kato.
mukhamattasārassa ṭikā sutasampannakyaevānāmena
dhammarājino ¹ gurusamghattherena āyācitenā
guṇasāgarācariyena katā.

saddatthabhedacintāya mahāṭikā attano matiyā abhayā-
cariyena katā.

liṅgatthavivaraṇapakāsakaṃ nāma pakaraṇaṃ attano
matiyā nānasāgarācariyena katam.

gūḷhatthaṭikā bālappabodhanaṃ ca iti duvidhaṃ pakara-
ṇaṃ attano matiyā aññatarācariyena katam.

saddatthabhedacintāya majjhimaṭikā attano matiyā añ-
ñatarācariyena katā.

bālāvatārassa ṭikā ca attano matiyā uttamācariyena katā.

saddabhedacintāya navā ṭikā attano matiyā aññatarāca-
riyena katā.

abhidhānappadipikāya ṭikā daṇḍipakaraṇassa magad-
habhūtā ṭikā cā'ti duvidhā ṭikāyo attano matiyā sīhasū-
raṇāmarāñño ekena amaccena katā.

koladdhajanassa ṭikā pāsādikena nāma therena
āyācitenā ca ten'eva amaccena ² katā.

kārikā nāma pakaraṇaṃ ñānagamblhīraṇāmena
bhikkhunā āyācitenā dhammasenāpatācariyena katā.

etimāsamidipani nāma pakaraṇaṃ manohāraṇ ca attano
matiyā ten'eva dhammasenāpatācariyena katam.

kārikāya ṭikā attano matiyā aññatarācariyena katā.

etimāsamidipikāya ṭikā attano matiyā aññatarācariyena
katā.

saddabindupakaraṇaṃ ca paramatthabindupakaraṇaṃ
ca attano matiyā kyacvā nāma raññā katā.³

saddavuttipakāsakaṃ ⁴ nāma pakaraṇaṃ aññatarena bhi-
kkhunā āyācitenā saddhammagurunā nāmācariyena katam.

saddavuttipakāsakassa ṭikā attano matiyā sārīputtācari-
yena katā.

¹ U. rājino.

² M. mahāma°.

³ M. dhammarājassa gurunā aññatarācariyena katam.

⁴ M. ° nam.

kaccāyanasāro ca kaccāyanabhedañ ca ¹ kaccāyanasārassa
 tīkā cā'ti tividham ² pakaraṇaṃ attano matiyā dhammā-
 nandācariyena ³ katam. (S.v.d. 1250.)

lokadīpakasāraṃ nāma pakaraṇaṃ attano matiyā navena
 medhaṅkarācariyena katam.

lokupattīpakaraṇaṃ attano matiyā aggapaṇḍitācariyena
 katam.

jaṅghadāsakassa magadhabhūtā tīkā attano matiyā va-
 jīrācariyena ⁴ katā.

mātikatṭhadīpanī abhidhammatthasaṃgahavaṇṇanā sī-
 mālāṃkāraṃ tīkā gaṇḍhisāro paṭṭhānagaṇanānāyo cā'ti
 ime pañca pakaraṇāni attano matiyā saddhammajotipālā-
 cariyena katā.

saṃkhepavaṇṇanā parakkamabāhunaṃena jam-
 budipissarena raññā āyāciten'eva saddhammajotipālā-
 cariyena katā.

kaccāyanassa suttaniddeso attano sissena dhamma-
 cārittherena āyācitenā saddhammajotipālācariyena
 kato.

vinayasamuṭṭhānadīpanī nāma pakaraṇaṃ attano gu-
 runā saṃghattherena āyāciten'eva saddhammajoti-
 pālācariyena katā.

satta pakaraṇāni pana tena pukkāmanagare ⁵ katāni saṃ-
 khepavaṇṇanā yeva laṅkādiṇe katā.

abhidhammapaṇṇarasatṭhānavaṇṇanaṃ nāma pakara-
 ṇaṃ attano matiyā navena vimalabuddhācariyena katam.

saddasārattahajālīnī nāma pakaraṇaṃ attano matiyā
 nāgītācariyena ⁶ katā. (S.v.d. 1249.)

saddasārattahajālīniyā tīkā panyanagare rañño gurunā
 saṃgharājena āyācitenā ten'eva vimalabuddhācari-
 yena katā.

vuttodayassa tīkā abhidhammatthasaṃgahassa tīkāya
 paramatthamañjūsā nāma anuṭikā dasagaṇḍhivaṇṇanā
 nāma pakaraṇaṃ magadhabhūtaṃ vidaggaṃ vidadhimuk-

¹ M. omits.

² M. dividham.

³ M. aññatrā°.

⁴ M. cīvarācīvarena.

⁵ M. mukkā°.

⁶ U. nāgitenā.

hamañḍanassa ¹ ṭikā cā'ti imāni pañca ² pakaraṇāni attano matiyā ten'eva navena vepullabuddhācariyena katā.³

pañcapakaraṇaṭṭikāya navānutaṭṭikā attano matiyā añña-tarācariyena katā.

maṇisāramañjūsā nāma anuṭṭikā maṇidīpaṃ nāma dvāra-kathāya anuṭṭikā jātakavisodhanaṃ ca gaṇḍābharanaṃ ca attano matiyā ariyavaṃsācariyena katā.

peṭakopadesassa ṭikā attano matiyā udumbaranāmācariyena makuvanagare ⁴ katā.

catubhāṇavārassa aṭṭhakathā mahāsārapakāsini mahā-dīpaṇi sārattadīpaṇi gatipakaraṇaṃ batthasāro bhumma-saṃgaho bhummaniddeso dasavatthu kāyaviraṭṭikā jotanaṃ nirutti vibhattikathā saddhammapālini pañcagativāṇṇaṃ bālacittapabodhanaṃ dhammacakkasuttassa navatṭhakathā dantadhātupakaraṇassa ṭikā ca saddhammopāyano bālapabodhanaṭṭikā ca jinālaṃkāraṇassa navatṭikā ca liṅgattavivaraṇavinicchayo pāṭimokkhavivaraṇaṃ paramatthakathāvivaraṇaṃ samantapāsādikāvivaraṇaṃ catubhāgattakathāvivaraṇaṃ abhidhammatthasaṃgahavivaraṇaṃ saccasaṃkhepavivaraṇaṃ saddatthabhedacintāvivaraṇaṃ saddavuttivivaraṇaṃ kaccāyanasāravivaraṇaṃ abhidhammasaṃgahassa ṭikāvivaraṇaṃ mahāvessantarajātakassa vivaraṇaṃ sakkābhimaṇṇaṃ mahāvessantarajātakassa navatṭhakathā pathamasambodhi lokanīti buddhaghosācariyanidānaṃ milindapaṇhāvaṇṇaṃ caturakkhāya aṭṭhakathā saddavuttipakaraṇassa navatṭikā cā'ti imāni cattālisa pakaraṇāni attano matiyā sāsanaṇṇaṃ jūtiyā ca saddhammassa ṭhitiyā ca laṅkādīpādīsu visuṃ visuṃ ācariyehi katāni.

sambuddhe gāthā ⁵ ca -la- navahāraguṇavaṇṇaṇā cā'ti ime buddhapaṇṇamādikā gāthāyo attano attano buddhaguṇapa-kāsanatthāya attano paresaṃ ca anantapaṇṇāpavattanatthāya ca paṇḍitehi laṅkādīpādīsu ṭhānesu visuṃ visuṃ katā.

iti cullagandhavaṇṇise gandhakāraṇācariyadīpako
nāma catuttho paricchedo.

¹ U. °mañḍassa.

² M. cattāri.

³ M. vimala°.

⁴ M. pakuto°.

⁵ sambuddha.

nāmaṃ āropanaṃ poṭṭhaṃ phalaṃ gandhakārassa ca lekhaṃ lekhāpanaṃ c'eva vadāmi'haṃ tad anantaraṇ'ti.

tattha caturāsītiddhammakkhandaṃ saṃsaṃsaṇaṃ¹ piṭakani-kāyaṃ gavaggaṇipātādikāṃ nāmaṃ.

kena āropitaṃ kim atthaṃ āropitaṇ'ti.

tatrāyaṃ visajjanā. kena āropitaṇ'ti. pañcasatehi khīṇāsavehi mahākassapapamukhehi āropitaṃ. te hi sambuddhavadānaṃ saṃgāyanti idaṃ piṭakaṃ ayaṃ nikāyo idaṃ aṅgaṃ vaggo ayaṃ nidāno'ti evaṃ ādikaṃ nāmaṃ kūrāpentī.²

kattha āropitaṇ'ti. rājagahe vebhārapabbatassa pāde dhammamandaṇe āropitaṃ.

kadā āropitaṇ'ti. bhagavato parinibbute paṭhamasaṃgāyanakāle āropitaṃ tike māse nikkhamaniye.

kim atthaṃ āropitaṇ'ti. dhammakkhandaṇaṃ anattāya sattahitāya vohārasukhatthāya ca āropitaṃ.

saṃgītikāle pañcasatā khīṇāsavā tesāṃ ca dhammakkhandaṇaṃ nāmaṃ gavaggaṇipātākā. imassa dhammakkhandaṇassa ayaṃ nāmo hotu imassa pakaraṇassa ayaṃ nāmo'ti abrahmā sabbanāmādikāṃ kiccaṃ akāṃsu.³

dhammakkhandaṇaṃ nāmaṃ
niṭṭhitaṃ.

caturāsītiddhammakkhandaṇaṃ saṃsaṃsaṇaṃ¹ kena poṭṭhake āropitaṇi kattha āropitaṇi kadā āropitaṇi kim atthaṃ āropitaṇi. ayaṃ pucchā. tatrāyaṃ visajjanā. kena āropitaṇi. khīṇāsavamaṇāgehi āropitaṇi.

kattha āropitaṇi. laṅkādiṇe āropitaṇi. kadā āropitaṇi. saddhātissarājino puttassa vaṭṭagāmaṇirājassa kāle āropitaṇi.

¹ M. adds saṃsaṃsaṇaṃ.

² M. karonti.

³ M. adds

te khīṇāsavā yadi nāmādikāṃ kiccaṃ akataṃ na supākataṃ tasmā vohārasukhatthāya nāmādikāṃ kiccaṃ anāgate dhapiṇakkhāya (?) nāmādikāṃ pavattitaṃ asaṃjānāmāno suttahupākaṭṭhaṃ sabbaso cāveti.

kim attham āropitāni. dhammakkhandhānaṃ avidham-
sanatthāya saddhammathitiyā sattahitāya aropitāni ¹.

tato paṭṭhāya te sabbe nikāyā honti poṭṭhake |
atṭhakathā ṭikā sabbe honti poṭṭhake ṭhitā |
tato paṭṭhāya te sabbe bhikkhū ādimahāgaṇā |
poṭṭhakesu ṭhite yeva sabbe passanti sabbadā |
poṭṭhake āropanadīpikā nitṭhitā.

¹ M. adds

dharamāno bhagavā ambākam sugato dharo |
nikāye pañca desesi yāva nibbānagamanā |
sabbe pi te bhikkhū ādi manasā vacasā maro (?) |
sabbe vācuggatā honti mahāpaññāsatiro (?) |
nibbute lokanāthamhi bhato (?) vassasatam bhava |
ariyā nariyā pi ca sabbe vācuggatā dhuvam |
tato param atṭhārasam dvisatam vassagananam |
sabbe puthujjanā c'eva ariyā ca sabbe pi te |
manasā vacasā yeva vācuggatā sabbadā |
duṭṭhagāmanirāñño ca kālo vācuggato dhuvam |
ariyā nariyā pi ca nikāre dhāraṇam sadā (?) |
tato paramhi rājā vaṃ tato cuto ca tusite |
uppajji devaloke so devehi parivārīto |
saddhātisso'ti nāmena tassa kim ninikohi to (?) |
takoladdharatṭho hoti buddhasāsanampālako |
tadā kāle bhikkhu āsi sabbe vācuggatā sadā |
nikāye pañcavidhe va yāvā rañño manañā |
tato cuto sa rājā ca tusite uppajjati |
devaloke ṭhito santo tadā vācuggatā tato |
tassa puttā pi ahesum anekā'va rajjam gatā |
anukkamena cutā te devalokamhi satā dhuvam |
tathā pi te sabbe bhikkhū vācuggatā'va sampada (?)—
nikāye pañcavidhe va dhāraṇā va satimatā (?) |
tato param poṭṭhakesu nikāyā pañca pi ṭhitā |
tadā atṭhakathā ṭikā sabbe gandhā poṭṭhake gatā |
sabbe poṭṭhesu ye gandhā pāli-atṭhakathāṭikā |
saṃṭhitā saṃṭhitā honti sabbe pi no nassanti te |
tadā te poṭṭhake yeva nikāyā pi ṭhitākhilā |

yo koci paṇḍito vīro aṭṭhakathādikaṃ gandhaṃ karoti
kāraṇeti vā tassa anantako hoti puññasamcayo anantako
hoti puññānisamaṃ caturāsīticetiyasahassakaraṇasadiso ca-
turāsītibuddharūpakaraṇasadiso caturāsītibodhirukkhasa-
hassaropanasadiso caturāsītivihārasahassakaraṇasadiso.

yo ca buddhavacanamañjūsaṃ karoti vā kāraṇeti vā (so
ca buddhavacanamaṃ karoti vā kāraṇeti vā) ¹ yo ca buddhava-
canamaṃ poṭṭhake lekhaṃ karoti vā kāraṇeti vā yo ca poṭṭha-
kaṃ vā poṭṭhakamūlaṃ vā deti vā dāpeti vā yo ca telamaṃ vā
cuṇṇamaṃ vā dhaññaṃ vā (poṭṭhakapuñchanatthāya yaṃ
kiñci navattamaṃ (?) poṭṭhakachidde anitṭhāya (?) yaṃ
kiñci suttaṃ vā) ¹ kaṭṭhaphalakadvayaṃ poṭṭhakaṃ vūha-
natthāya yaṃ kiñci vattamaṃ vā poṭṭhakabandhanatthāya
yaṃ kiñci yottamaṃ (vā poṭṭhakalāpapūtanatthāya yaṃ
kiñci tavikaṃ (?) ¹) deti vā dāpeti vā yo ca haritālēna
vā manosilāya vā suvaṇṇena vā rajatena vā poṭṭha-
kamaṇḍanaṃ vā kaṭṭhaphalakamaṇḍanaṃ vā karoti vā
kāraṇeti vā tassa anantako hoti puññasamcayo anantako
hoti puññānisamaṃso caturāsīticetiyasahassakaraṇasadiso
caturāsītivihārasahassakaraṇasadiso bhava nivattamāno so
sīlaguṇamaṃ upagato mahātejo sadā hoti sīhanādo visārado.

āyuvannaḥbalupeto dhammakāmo bhava sadā |
devamanussalokesu mahesakkho anāmaya ||

tadā aṭṭhakathādīni bhavantīti vadanti ca ||
parihāro paṇḍitehi vattabo'va
laṅkāḍipissarañño'va saddhātissassa rājino ||
vuttalaṅkāḍipissa issaro dhammiko dharo |
tadā khīṇāsavassa rājino putta laṅkāḍipissa issaro
dhammiko dharo ||
tadā khīṇāsavā sabbe olokeṇti anāgatā khīṇāsavā
passanti te duvaññe va puthujjano (?)
sabbe pi te bhikkhu ādi bahutarā puthujjana |
na sikkhisanti te pañca nikāye vācuggataṃ iti ||
poṭṭhakesu sabbe pañca ārodhapanti khīṇāsavā |
saddhammacivaraṭṭhāya (?) janānaṃ puñnatthāya ca ||

bhava nivattamāno so paññavā susamāhito |
 adhipaccaparivāro sabbasukkhādhigacchati ||
 saddho vihārī hadayaññū¹ sa vihagato bhava |
 aṅgapaccaṅgasampanno ārohoparināhavā
 sabbasattappiyo loke sabbattha pūjito bhava |
 devamanussasamcaro mittasahāyapālito ||
 devamanussasampatti anubhoti punappunam |
 arahattaphalam patto nibbānam pāpuṇissati
 patisambhidā catasso abhiññā chabbidhe vare |
 vimokkhe atthake setthe gamissati anāgate ||
 tasmā hi paṇḍito poso sampassam hitam attano |
 kāreyya sāmam gandhe ca aññe hi pa kārapaye ||
 potthake ca gandhe pāliatthakathādike |
 dhammamañjūsā gandhe ca lekham kare kārapaye ||
 potthakam potthakamūlam ca telam cunnathusam pi
 ca |

pilotikādikam suttaṃ kaṭṭhaphaladvayam pi² ca ||
 dhammapūtanatthāya³ ca yaṃ kiñci mahagghavattam |
 dhammabandhanayottam ca yaṃ kiñci thapitam pi⁴ ||
 dadeyya dhammavettam pi vippasannena cetasā |
 aññe cāpi dajjāpeyya mittasahāyabandhave'ti ||

gandhakaralekhe lekhaṇanānisamsadīpanā
 niṭṭhitā.

iti cullagandhavaṃse pakiṇṇakadīpako nāma pañcamo
 pariceedo.

so⁵ haṃsārattahajāto nandapañño'ti visuto |
 saddhāsīlavirūpeto dhammasāragavesano⁶ ||
 so yaṃ.⁷

¹ M. hadaññū.—U. °hato.

² M. °tṭhayamhi.

³ M. °madana°. ⁴ M. ca. ⁵ U. omits. ⁶ M. °rasa°.

⁷ U. aham.—M. adds

bhogam tvāvidham

jinanuvayaṃ pūram sabbadhammaṃ vicinanto

visati missam gato ||

sabbadhammavissajjanto kikāraṇ'eva bhikkhuno |

chavassāham ganaṃ bhitvā kāmānaṃ abhimaddanaṃ ||

santisabhāvaṃ nibbānaṃ gavesanto punappunaṃ |
 vasanto ¹ taṃ manorommaṃ ² piṭakattayasamgahaṃ |
 gandhavaṃsaṃ imaṃ khuddaṃ nissāya ³ jaṅghadāsa-
 kan'ti ||

iti pāmojjatthāyārañṇavāsinaṃ nandapañṇācariyena
 kato cullagandhavaṃso
 niṭṭhito.

¹ U. adds araṇṇavihāre.—M. gavesanto.

² M. vanārammaṃ.

³ M. abhiya saṅghe.

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ye tenādhyushitā, 389, 12.

ye dharmam çaraṇam, 195,
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25.

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ye santo hitavādinam, 597, 3.

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yo hi candramasaḥ, 411, 10.

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547, 23. 569, 3.

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 rakto naro, 518, 1.
 raṅgāyām, 451, 3, 7. 456, 21.
 25 (var.).
 rajo tra dvesho, 491, 23.
 rajo tra moho, 491, 27.
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 ratnapradīpa°, 601, 14.
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 19 (var.).

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 tyo, 79, 7. 468, 7.
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 kā, (var.) 78, 9. 15, 23.
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çṛṇu me tvam, 560, 6.

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çravaṇāyām, 648, 14.

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çrutvā kunālaā, 417, 14.

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çrutvā takshaçila°, 408, 24.

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14.

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6. (cf. apy evātikramed).

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simha iva yas tu, 363, 25.

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sucaritavinukhānām, 384, 12.

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surāpānam, 624, 13.

suvarṇacauryam, 624, 10.

suvarṇavarṇo, 72, 13.

suvarisaharanam, 624, 12.

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svajanamehaniḥsaṅgo, 426, 16.

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svaprāṇasaṃdāha°, 592, 24.

svargasya dharmalopo, 407, 22.

svāgalos ham abhuvan, 181, 5.

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he tvam kuraṅgi, 454, 5.

Notes and Queries¹

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AKKULA, PAKKULA, BAKKULA, VAKKULA.

“ATHA kho Ajakalāpako yakkho Bhagavato bhayaṃ . . . uppādetukāmo yena Bhagavā ten’ upasaṅkami, upasaṅkamitvā Bhagavato avidūre tikkhattum akkulopakkalo ti akkula-pakkulikaṃ akāsi.”

“Yadā sakesu dhammesa pāragū hoti brāhmaṇo
Atha etaṃ piśācaṇ ca bakkulaṇ c’ ātivattati ti”
(Udāna, I. 7).

The various readings are *akkulobakkulo* and *akkulavakkulikaṃ*. The sense requires that we should read *akkulo pakkulo ti*. The *yakkha* is described as uttering some fearful sounds, which are represented by the words *akkulo pakkulo*, each of which, the Commentator says, is an imitative word (*anukarāṇasadda*). But they are only apparently mimetic, and are not true onomatopoeios, like our nursery exclamation—*fee fie foh fum*. For *akkula* = *ākula*, troubled, perplexed, confounded; *vakkula* = *vākula* = *vyākula*, frightened, agitated. The Commentator says that *some* take this view of the derivation of these terms.

Akkulo pakkulo are merely instances of an *interjectional* use of the words (*ākula vyākula*, some-

¹ Many of the “Notes” are merely meant to be “additions” to Childers’ Dictionary, and are not here given on account of any *crux* they may contain.

thing like the employment of "death and destruction," "fire and fury" to convey the notion of something fearful, in lieu of imitative words. Pisācas, yakkhas, and other demons were supposed to utter awful cries (cf. *Jat.* III. p. 147).

As any detailed description of a demon is very rare in any old Pāli text, I give the following from the Jaina sutta, "Uvāsaga-dāso" (ed. Hoernle, i. pp. 65-69) :—

"Of the pisāya form—the following is said to be a full description: its head was fashioned like a cattle-feeding basket, its hairs looked like the awn of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly of a large water-jar; its eyebrows were like lizards' tails dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular head . . . its ears were exactly like a pair of winnowing sieves . . . ; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking stoves with large orifices; its beard was like the tail of a horse, of an exceeding tawny hue . . . ; its lips were pendant exactly like those of a camel; its teeth (in length) looked like ploughshares; its tongue was exactly like the pan of a winnowing sieve . . . ; its jaws in length and crookedness were fashioned like the handle of a plough, and its cauldron-like cheeks were hollow and sunken and pale, hard and huge; its shoulders resembled kettle-drums; its chest (in width) resembled the gate of a goodly town; its two arms (in bulkiness) were fashioned like the shafts of smelting furnaces; its two palms (in breadth and bulkiness) were fashioned like the slabs for grinding turmeric; the fingers of its hands . . . were fashioned like the rollers of grinding slabs; its nails were fashioned like the valves of oyster-shells; the two nipples on its breast depended like a barber's pouch; its belly was rotund like (the dome of) an iron smelting furnace; its navel (in depth) looked like the rice-water bowl (of a weaver) . . . ; its two thighs were like a pair (of shafts of) smelting furnaces; its knees were like the cluster of blossoms of the Ajjuṇa tree, excessively tortuous . . . ; its

shanks were lean and covered with hair; its two feet were fashioned like (large) grinding slabs; the toes of its feet were fashioned like the rollers of (large) grinding slabs, and its nails were fashioned like the valves of an oyster shell. . . . The knees (of this demon) were shaking and quaking; his eyebrows were knit and bent; his tongue was protruding from his widely opened mouth; he (wore) a chaplet made of lizards; a garland of rats hung around him by way of adornment; (he wore) earrings made of mungooses, and a scarf made of serpents; he slapped his hands on his arms, and roared; and laughed aloud in a horrible manner; he was covered with various sorts of hair of five colours."

The following is the Commentary on a part of the Udāna, I. 7:—

Sattame Pāvāyan ti evaṃ nāmake Malla-rājūnaṃ nagare. Ajakalāpake cetiye ti Ajakalāpakena nāma yakkhena pariggahitattā Ajakalāpakan ti laddhanāme manussānaṃ cittikatatṭhāṇe. So kira yakkho aje kalāpetvā bandhanena ajakoṭṭhāsena saddhiṃ baliṃ paṭicchati (MS. bali pacicchati) na aññathā; tasmā Aja-kalāpako ti paññāyittha. Keci pana 'ajake viya satte lāpeti ti Ajaka-lāpako ti. Tassa kira satthā baliṃ upanetvā yadā aja-saddaṃ katvā baliṃ upaharanti tadā so tussati, tasmā Ajaka-lāpako ti vuccatīti.' So pana yakkho ānubhāvasampanno kakkhalo pharusō tattha ca sannibhito, tasmā taṃ ṭhaṇaṃ manussāy-āvitāṃ karonti kālena kālaṃ baliṃ upaharanti, tena vuttaṃ Ajakalāpake cetiye ti.

Ajakalāpakassa yakkhassa bhavane ti tassa yakkassa vimāne. Tadā kira satthā taṃ yakkhaṃ dametukāmo sāyaṇhasamaye eko adutiyo pattacivaraṃ ādāya Ajakalāpakassa bhavanadvāraṃ gantvā tassa dovārikaṃ bhavanaṃ pavisanatṭhāya yāci. 'So kakkhalo bhante Ajakalāpako yakkho, samaṇo ti vā brāhmaṇo ti vā gāraṃ na karoti, tasmā tumhe evaṃ jānātha, mayhaṃ pana tassa ca anārocanāṃ ayuttan' ti tāvad eva yakkhasamāgamaṃ gatassa Ajakalāpakassa santikaṃ

vāta-vegena agamāsi. Satthā anto-bhavanam pavisitvā Ajakalāpakassa nisīdana-maṇḍape paññattāsane nisīdi. Yakkhassa orodhā satthāram upasaṅkamitvā ekamantaṃ aṭṭhaṃsu. Satthā tāsam kālayuttaṃ dhammiṃ katham kathesi. Tena vuttaṃ Pāvāyaṃ viharati Ajakalāpassa yakkhassa bhavane ti.

Tasmim samaye Sānāgirahe māvatā (*sic*) Ajakalāpakassa bhavana-matthakena yakkha-samāgamaṃ gacchantā, attano gamane asampajjamāne, 'kinnu kho kāraṇaṃ' ti āvajjantā satthāram Ajakalāpakassa bhavane nisinnaṃ disvā tattha gantvā Bhagavantaṃ vanditvā, 'bhante mayam yakkha-samāgamaṃ gamissāmā ti' (MS. gamissāmī ti) āpucchitvā padakkhiṇaṃ katvā gatā yakkhasannipāte Ajakalāpakaṃ disvā tuṭṭhi pavedayimṃsu—'lābhā te āvuso Ajakalāpaka te bhavane sadevake loke aggapuggalo Bhagavā va [MS. ca] nisinna upasaṅkamitvā Bhagavantaṃ payirupāsatu dhammaṃ ca suṇāhīti.' So tesam katham sutvā ime ekassa muṇḍakassa samaṇassa bhavane nisinnabhāvaṃ kathentīti kodhābhībhuṭo hūtvā—'ajja mayham tena samaṇena saddhiṃ saṅgāmo bhavissatīti' cintetvā yakkhasannipātato utthahitva dakkhiṇaṃ pādaṃ ukkhipitvā satthiyojanamattaṃ kuṭaṃ [*read* akkamitaṃ?] dvidhā ahosi. Sesam ettha yaṃ vattabbaṃ Ālavakasutta-vaṇṇanāyaṃ āgata[na]yen' eva veditabbaṃ. Ajakalāpakassa samāgamo hi Ālavakasamāgamasadiso va. Taṃ sutvā paṭikaraṇe ti (MS. padikaraṇe) ti vissajjanaṃ bhavanato ti. Tikkhattum nikkhamanaṃ pavesanaṃ ca. Ajakalāpako hi āgacchanto yeva 'ete hi yeva taṃ samaṇaṃ palāpessāmīti' Vātaṃḍalādikena vasse ca samuṭṭhapetvā tehi Bhagavato kiñci kesaggamattaṃ pi kātum asakkonto nānāvidhapaharaṇa-hattho ativiya bhayānaka-rūpe bhūtagaṇe nimminitvā tehi saddhiṃ Bhagavantaṃ upasaṅkamitvā antanten'eva caranto sabbarattiṃ nānapakāraṃ katvā pi Bhagavato kiñci kesaggamattaṃ pi nisinnatthānato cālanam kātum nāsakkihi. Kevalam pana 'ayaṃ samaṇo maṃ anāpucchā mayham bhavanaṃ pavisitvā nisīdatīti' kodhavasena pajjalīti. Ath'assa Bhagavā cittuppatti[m] nātvā 'seyyathāpi nāma caṇḍakukkuṭassa

nāsāya cittaṃ (?) bhindeyya evaṃ so bhiyyosomattāya caṇḍatāro assa, evaṃ evāyaṃ yakkho mayi idha nisinne cittaṃ padūseti, yannūnāhaṃ bahi nikkhameyyan ti' sayāṃ eva bhavanato nikkhamitvā abbhokāse nisīdi. Tena vuttaṃ tena kho pana samayena Bhagavā rattandhakara timisāyaṃ abbhokāse nisinno hotīti. Tattha rattandhakāratimisayan ti rattiyaṃ andhakaraṇatamasi, cakkhuvinnānuppattivirahite bahalandhakāre ti attho. Caturāṅgasamannāgato kira tadā andhakāro pavattatīti. Devo ti meggho. Ekamekaṃ phusitakaṃ udaka-binduṃ pāpeti.

Atha yakkho 'iminā saddena tāsetvā imaṃ samaṇaṃ palāpessāmiti' Bhagavato samīpaṃ gaṇtvā akkulo ti ādinā vā bhīsaṇaṃ akāsi. Tena vuttaṃ atha kho Ajakapālako ti ādi. Tattha bhayan ti cittutrāsaṃ, chambhitattaṃ ti ūrutthambhaka-sarīrassa chambhita-bhāvaṃ, lomahaṃsaṃ ti lomānaṃ pahaṭṭha-bhāvaṃ. Tihi padehi bhayuppattiṃ eva dasseti. Upasāṅkamīti. Kasmā paṇāyaṃ evaṃ-adhippāyo upasāṅkami? nanu pubbe attanā kātabbavippakāraṃ akāsi? saccam akāsi. Tam paṇ' esa antobhavane khemaṭṭhāne thirabhūmiyaṃ ṭhitassa na kiñci kātuṃ sakkhi, idāni bahi ṭhitaṃ evaṃ bhīṃsāpetvā pālāpetuṃ sakkā ti maññamāno upasāṅkami. Ayaṃ hi yakkho attano bhavanaṃ thirabhūmiti maññati, tattha ṭhitattā ayaṃ hi samaṇo na bhāyatīti ca.

Tikkhattuṃ akkulo pakkulo ti akkula-pakkulikaṃ akāsīti tayo vāre akkulo pakkulo ti bhīṃsāpetukāmatāya evarūpaṃ saddaṃ akāsi. Anukaraṇasaddo hi ayaṃ. Tadā hi so yakkho Sineru(m) ukkhipanto viya, mahāpaṭhavi(m) parivattanto viya ca, mahatā ussāhena asani-sata-saddassa saṅghātaṃ viya ekasmiṃ ṭhāne puñjakataṃ hutvā vinicchayantaṃ disāvajānaṃ kappa-gajjita-kesara-sihānaṃ siha-ninnādaṃ, yakkhānaṃ huṅkāra-saddaṃ, bhūtānaṃ aṭṭhabhāsavaṃ, asurānaṃ appoṭana-ghosaṃ, indassa devarañño vajira-nigghosa-nighosaṃ attano gambhīratayā vipphāritatāya bhayānakatāya ca avasesaṃ saddaṃ abhibhavantaṃ iva

ca, kappa-vuttāhāna-mahāvāta-maṇḍalikāya vinigghosaṃ, puthujjanānaṃ hadayaṃ phālentāṃ viya mahantaṃ pati-bhayanigghosaṃ avyattakkharaṃ tikkhattuṃ attano yakkhita-gajjitaṃ gajji 'etena imaṃ samaṇaṃ bhimsa-petvā palāpessāmi.' Yassaṃ nicchāraṇena pabbatā-paṭikaṃ muñcimsu, vanappati-jetthake upādāya sabbesu rukkhalatā-gumbhesu pattaphalapupphā nisīdiyimsu, tiyo-janasahassa-vitthatāyato pi Himavantapabbatarājā ca ekam pi saṅkampi sampavedhi, bhummadevatā ādiṃ katvā yebhuyyena devatānaṃ pi ahud eva bhayaṃ chambhitattam lomahaṃsaṃ pageva manussānaṃ aññesaṃ ca apada-dvipadacatuppadānaṃ mahāpaṭhavīyā udriyana-kālo viya mahati vibhimsakā ahosi, sakakalsmiṃ Jambudipatale mahantaṃ kolāhalaṃ udapādi. Bhagavā pana taṃ saddaṃ kisminti amaññaṃāno niccalo nisīdi. Mā kassaci iminā antarāyo hotū ti adhiṭṭhāsi. Yasmā pana so saddo akkula-pakkula iti iminā ākārena sattānaṃ sotapathaṃ agamāsi, taṃ tasmā tassa anukaraṇa-vasena akkulo ti yakkhassa ca tissaṃ nigghosa-nicchāraṇāyaṃ akkula-pakkula-pakaraṇaṃ atthīti katvā akkula-pakkulikaṃ akāsi ti saṅgahaṃ aropayimsu. Keci pana ākula-byākula iti pada-dvayassa pariyāyābhīdhānavasena akkulo pakkulo ti āsāsa saddo vutto ti vadanti. Yathā ekam ekaṅganaṃ ti yasmā ekavāraṃ jātaḥ patham upatti-vasen' eva nibbat-tattā ākulo ti ādi attho akāro tassa ca ākāragamaṃ katvā rassattaṃ katan ti, dve vāre pana jāto bakkulākula-saddo c'ettha jāti pariyāyo kolaṅkolāti ādisu viya vutta-adhippāyānuvidhāya ca saddappayogavigamena pade jalā-bujasiḥavyagghādayo dutiyena aṇḍaja-āsīvisa-kaṇha-sappādayo vuccati, tasmā sīhādiko viya, āsīvisādiko viya ca, ahaṃ te jīvitaḥārako imaṃ atthaṃ yakkho padaṃ ca yena dassetīti añño. Apare pana akkhulo bhakkhulo ti pāliṃ vatvā, akkhetuṃ khetuṃ vināsetuṃ ulati pavattatīti akkhulo, bhakkhituṃ ulatīti bhakkhulo . . . vadanti.

AGGINIKĀSI.

"Padumaṃ yathā agginikāsi-phāliṃ" (Jāt. III. p. 320).

Agginikāsi = suriya. cf Sk. kāsī, 'the sun.'

AGGO.

“Vihāragga,” cf. Sk. *agra*, ‘multitude,’ and see Cullav. VI. 11. 3; XII. 1. 1.

AGHĀVĪ.

“So ‘haṃ na sussaṃ asamadhurassa dhammaṃ ten’ amhi aṭṭo vyaśanagato aghāvī” (Sutta N. III. 11. 16).

Aghāvī (adj.), ‘suffering’; cf. Sk. *agha*, ‘pain,’ ‘suffering.’

AṆKETI.

“Imasmiṃ pana rukke ambāni aṇketvā gahitāni ekaṃ phalaṃ asamente amhākaṃ jīvitaṃ n’ atthi” (Jāt. II. p. 399).

Aṇketi = Sk. *aṇkayati*, ‘to mark.’ In the following passage it means ‘to brand.’

“Kincid eva doṣaṃ disvā taletvā bandhitvā lakkhaṇena aṇketvā disāparibhogena pi bhuñjissanti” (Jāt. I. p. 451).

AṆGĀRĪ.

“Aṇgārino dāni dumā bhadante phalesino chadanam vippahāya

te accimanto va pabhāsayanti. . . .”

(Thera G. v. 527, p. 56; Jāt. I. p. 87, Translation, p. 121).

Aṇgārī = bright, red: cf. Sk. *aṇgāra*, a fire brand; *aṇgārī*, a portable fire-place. Aṇgāraka, the planet Mars (see Sum. p. 95).

AṆGINĪ.

Aṇginī = aṇga-laṭṭhi-sampanna (Therī G. v. 297, p. 152 and Com. p. 206).

Does aṇga-laṭṭhi = Sk. *aṇga-rakta*, a plant with pale red blossoms? The mention of *pāṭali* in this verse seems to indicate this.

ACCĀVADATI.

“Atha kho sā bhikkhunī tassa bhikkhuno bhuñjantassa pāniyena ca vidhūpanena ca upatīṭṭhitvā accāvadati” (Suttav. II. p. 263).

Accāvadati (aty-ā-va d, not in Sanskrit) seems to have the meaning of 'to greet too familiarly.'

ACCHUPETI.

"Atha kho so bhikkhu aggaḷaṃ acchupesi," then that bhikkhu inserted a gusset (into his under-garment) (Mahāv. VIII. 14. 1, p. 290). For the passive *acchupiyati* see Cullav. V. 9. 2.

Acchupati (ā+chup, not in Sanskrit), 'to insert, fit in.'

AJAKARA.

"Tesaṃ ajakaraṃ medaṃ accahāsi bahutāso" (Jāt. III. p. 484).

Ajakara = Sk. *ajagara*, a boa-constrictor (see Mil. pp. 303, 406).

AJJHA.

"Ajjhāgare," in one's own house (Aṅguttara III. 31). Sk. *ātmya*, through the forms *admya*, *adhya*?

AJJHAPPATTO.

"Atha naṃ so sakunaṃ ajjhappatto . . . ākāsaṃ pakkhandi" (Dhammapada, p. 155).

"Dijo yathā kubbanakaṃ pahāya
bahupphalaṃ kānanaṃ āvaseyya
evam p'aham appadasse pahāya
mahodadhiṃ haṃsa-riv' ajjhappatto"

(Sutta N. V. 18. 11, p. 207).

"So passasanto malatā phaṇena bhujāṅgamo kakkataṃ ajjhappatto" (Jāt. III. p. 296).

Ajjhappatta (*adhy-ā prāp*, not in Sanskrit) = *sampatta*, 'come to, reached.'

"Atha naṃ tattha gocaraṃ gaṇhantaṃ disvā sakunaṃ gghī sahasā ajjhappattā aggabesi" (Jāt. II. pp. 59, 60).

"Vitapo ajjhappatto bhañji lohitapo tapam" (Ibid. p. 450).

Here *ajjhappatto* seems to mean 'come down on,' 'flown at,' 'rushed at.'

AJJHAYANA.

“Bhagavā pi . . . ajjhayana - ajjhāpana-pubba-jināciṇṇamānsattṭhi-paveṇi-vamsa-dharaṇo” (Mil. p. 225-6).

It is contracted to ajjhena in the phrase ajjhena-kujja (Sutta N. II. 2. 4) = niratthakānatthajanakaganthapariyāpuṇana (Com.)

Prof. Fausböll explains the compound as ‘worthless reading,’ but as kujja = Sk. kubja, it probably means ‘perverting the (true) reading,’ ‘corrupting the text.’

Ajjhayaṇa = Sk. adhyāyana.

AJJHĀYAKA.

(1) “Ajjhāyako pi ce assa tiṇṇaṃ vedāna pāragū” (Thera G. v. 1171, p. 105).

“Ajjhāyako mantadharo tiṇṇaṃ vedāna pāragu” (Jāt. I. p. 3, Aṅguttara III. 58, 1, p. 163).

(2) “Punādivase rājā supinajjhāyake pucchi” (Suttav. I. p. 310).

In the first passage ajjhāyaka is ‘a student of the sacred books;’ and in (2) it means ‘an interpreter’ (cf. Sk. adhyāya, ‘a reader, student’).

AJJHIṬṬHA.

“Atha kho Mahā-aritṭhatthero Mahinda-ttherena ajjhiṭṭho attano anurūpena pattānukkamena dhammāsane nisīdi” (Suttav. I. p. 342; Mahāv. II. 15. 5).

Ajjhiṭṭha (adhy-ish, not in Sanskrit), ‘requested.’

AJJHĀRŪHATI.

“Ajjhārūhati dummedho” (Saṃyutta XI. 1. 5).

Ajjhārūhā rukkhā (Jāt. III. p. 399, l. 14).

Ajjhārūhati (Sk. adhy-ā-rūh), ‘to increase, grow.’

Ajjhārūḥa = Sk. adhyārūḍha.

AJJHUPAGACCHATI.

“Dhanaṃ tūṇiṇ ca nikkhippa saññānaṃ ajjhupāgami” (Jāt. II. p. 403).

Saññānaṃ ajjhō = pabbajjam upagato; pp. ajjhupagata (Mil. p. 300; Thera G. v. 587, p. 61).

Ajjhupagacchati (adhy-upa-gam, not in Sanskrit),
'to resort to, practise.'

AJJHUPEKKHATI.

"Yam so attano orase piye putte. . . disvā ajjhup-
pekkhi" (Mil. p. 275). See Anguttara III. 27 ; p. 126-7 ;
III. 100. 13 ; Sum. p. 53.

Ajjhupekkhati (adhy-upeksh, not in Sanskrit, from
root iksh), 'to be indifferent, to disregard.'

AJJHUPAHARATI.

"Yato ca so bahutaram bhojanam ajjhupāhari
tato tatth' eva samsīdi, amattaññu hi so ahu"

(Jāt. II. p. 293).

Ajjhupaharati = ajjho harati, 'to eat' (adhy-
upa-hri not in Sanskrit).

AJJHUPETA.

"Suciram avanipālo saññamam ajjhupeto" (Dāṭh.
IV. v. 5 ; see Jāt. IV. p. 440).

Ajjhupeta (adhy-upeta, not in Sanskrit), 'arrived
at, attained.' See AJJHUPAGACCHATI.

AJJHETI.

"Na so socati, nājjheti" (Sutta N. IV. 15, 14).

Ajjheti (Sk. adhyeti) = abhijjhāti (abhijj-
hāyati), 'to long for,' 'covet' (see Dāṭh. III. v. 81).

AJJHOGĀHETI.

"Yadā āham bahārāññe suññe vivinakānane
ajjhogāhetvā viharāmi Akatti nāma tāpaso"

(Car. Pit. I. 3).

"Puriso nāvāya mahāsamuddo ajjhogāhitvā"
(sic) (Mil. p. 87). "Vanam ajjhogāhetvā" (Ibid. p. 300 ;
Jāt. I. p. 7 ; Suttav. I. p. 148).

Ajjhogāheti (adhy-ava-gāh, not in Sanskrit),
'to plunge into, to enter.'

AJJHOPANNA.

“So taṃ piṇḍapātaṃ gathito mucchito ajjhopanno . . . paribhuñjati” (Aṅguttara III. 121; see ibid. II. 5. 7; Udāna VII. 3. 4; Sum. p. 59).

Ajjhopanna, ‘attached to,’ ‘cleaving to,’ from adhy-ava-paḍ (not in Sanskrit).

AJJHOSĀYA.

“Sabbe bālaputhujjanā kho. . . ajjhaddika-bāhire āyatane abhinandanti abhivadanti¹ ajjhosaṃya tiṭṭhanti” (Mil. p. 69; see Thera G. v. 794, p. 77). For ajjhosaṃya, see Aṅguttara II. iv. 6, p. 66.

Ajjhosaṃya gerund of ajjhoseti (Sk. adhy-ava-so).

AÑCATI.

“Udakaṃ aṇcati” (Jāt. I., Com. p. 416); aṇcati = udaṇcati, ‘to draw up’ (water out of a well). See Udaṇcanī. Cf. “aṇcāmi naṃ na muñcāmi asmā sokapariddavā” (Thera G. v. 750, p. 74).

AÑJANA.

The only meaning assigned to añjana by Childers is ‘a collyrium for darkening the eye-lashes,’ but it has also the sense of ‘ointment’ (for the eye).

“Añjanān ti dve vā tīṇi vā paṭalāni (cataracts in the eye) nihaṇaṇasamatthaṃ khārañjanam” (caustic ointment) (Sum. p. 98).

Añjani, ‘box for ointment’ (Mahāv. VI. 12. 1; Cullav. V. 28). See Thera G. v. 773, p. 75.

AṬṬAKA.

“Aṭṭakaṃ katvā” Jāt. III. p. 322), ‘a kind of platform on a tree for a sportsman’ (Jāt. I. p. 173). Cf. Sk. aṭṭa, ‘a watch-tower’ (Sum. p. 209).

AṬṬIYATI.

“Te sakena kāyena aṭṭiyaṇti harāyaṇti jigucchanti”

¹ Abhivadanti here seems to mean welcome, delight in.

(Suttav. I. p. 68). See Jāt. I. p. 292, II. p. 143; Ther G. v. 140, p. 137.

We also find the form *a d d i y a t i* (Therī G. Com. p. 204) and *a d d i t o* (Ibid. v. 328, p. 155).

Cf. “Santi Bhagavataḥ ṣṛāvakā ye 'nena pūtikayen ārdīyam ānā jehriyānte vijugupsamānāḥ castram apy ādhārayanti” (Divyāvadāna, p. 39, l. 7).

ALA.

In the Pāli Text Society's Journal for 1884 *aḷa* was pointed out as meaning ‘the *claw* of a crab’ (see Saṃyutta IV. 3. 4, p. 123). It also occurs in Mahāvagga I. 71. 1, p. 91, where it is applied to the ‘nails,’ but is translated ‘thumbs’ in the Vinaya Texts, vol. i. p. 225.

ANḌAKA.

“*Aṇḍakavāco*” = *sadosavāco* (Jāt. III. p. 260). *Aṇḍaka*, ‘harsh,’ a blunder for *caṇḍaka*?

ATI.

Under *ati* Childers note its use before *adjectives* to express the meaning of ‘over, beyond, very,’ but gives no instances of the combination of this particle with *nouns*. Cf. the following:—

Ati-aggatā = ‘immense superiority’—“*Buddho atī-aggatāya anupamo*” (Mil. p. 278).

Ati-jaccatā = ‘great efficacy’—“*Agado atī-jaccatāya piḷāya samugghātako rogānaṃ antakaro*” (Mil. p. 278).

Ati-ppabhatā = ‘intense brilliancy’—“*Suriyo atī-ppabhatāya timiraṃ ghāteti*” (Mil. p. 278).

Atibhārikatā = ‘immense weight’—“*Sineru atī-bhārikatāya acalo*” (Mil. p. 278). Cf. *atibharitā* (Sum. p. 202).

Ati-vittharatā = great diffusiveness—“*Ākāso atī-vittharatā ananto*” (Mil. p. 278).

ATINETI.

“Udakaṃ atineta bbaṃ” (Cullav. VII. 1. 2. p. 180).
 Atineti (ati-nī not in Sanskrit), ‘to lead over,’
 ‘irrigate.’

ATIPĀTA, ATIPĀTI.

“Tattha paṇassa atipāto pāṇatipāto” (Sum. p. 69).
 Atipāta (Sk. atipāta), ‘destruction.’

“Etesu giddhā viruddhātipātino” (Sutta N. II. 2. 10).
 Atipāti (Sk. atipātin), ‘transgressing, offending.’

ATISETI.

“Atisitivā aññena vadanti suddhiṃ” (Sutta N. IV. 13. 14).

Atiseti (Sk. atīṣi), ‘to excel,’ ‘surpass.’

ATI HARĀPETI.

“Dhaññaṃ atiharāpeyyāsi” (Mil. pp. 66, 81).
 See Cullav. VII. 1. 2, p. 181.

Atiharāpeti (caus. of ati-hṛi not in Sanskrit), ‘to garner,’ ‘harvest’ (Aṅguttara III. 92. 3, p. 242).

Atiharati seems to mean ‘to take back’ (Mahāv. I. 25. 16; Cullav. VIII. 1-4; Suttav. I. p. 18). For atiharaṇa see Sum. p. 193.

ATTANTARO.

“Atthañ ca yo jānāti bhāsitaṃ atthañ ca ñatvāna tathā karoti

attantaro nāma sa hoti paṇḍito” (Thera G. v. 374, p. 41).

Cf. dosantaro = patiṭṭhitadoso (Aṅguttara II. 3. 3, p. 59; Cullav. IX. 5. 2).

ATTHAVĀ.

“So atthavā so dhammaṭṭho” (Thera G. vv. 740, 746, p. 73). Cf. “vacanaṃ atthavantaṃ”; “vācā atthavatī” (Mil. p. 172).

Atthavā (Sk. arthavant), ‘significant.’

ATTHIPAÑHENA.

"Atthipañhena āgamam," 'I have come suppliantly with a question' (Fausböll). Sutta N. V. 15. 1; V. 16. 3. Ought we not to read atthī pañhena, 'desirous of (receiving an answer to) a question,' the instrumental being governed by atthī and (Sk. arthin) atthiko.

ATTHIKAROTI.

"Tad atthikatvāna nisamma dhīro" (Sutta N. II. 8. 2). See Udāna VIII. 1-4; Saṃyutta IV. 2. 6; VIII. 6; Mahāv. II. 3. 4.

Atthikaroti = 'to realise,' 'understand.' The translators of the Vinaya Texts explain it by 'to admit the authority of.'

ADEJJHA.

"Dhanuṃ adejjhaṃ hatvāna usum sandhāy' upāgami" (Jāt. IV. p. 258). See Jāt. III. 274; Mil. p. 141.

Adejjha (= Sk. adhi-jyā), 'strung.'

ADEJJHA--ADVEJJHA.

"Advejjha-vacanā buddhā" (Buddhavaṃsa, II. 110, p. 12; Mil. p. 141). "Manaso adejjho" (Jāt. III. pp. 7, 8). "Advejjhatā," 'sincerity' (Jāt. IV. p. 76).

Advejjha (Sk. a-dvaidhya), 'sincere,' 'free from duplicity.'

ADHIKARAṆĪ.

Adhikaraṇī, 'a smith's anvil' (Jāt. III. 282). See Karaṇī.

ADHIPA.

"Narādhipa" (Dāṭh. III. v. 52). "Migādhipā," 'a lion' (Jāt. III. p. 324). See Jāt. II. p. 369; Dhammap. p. 417. Adhipa (Sk. adhipa), 'lord,' 'ruler,' 'king.'

ADHIPATI.

In "cando ulārājadhipati" (Mil. p. 388) ought we not to read ulu-rājādhpati?

ADHIKUṬṬANĀ.

“Sattisūlupamā kāmā khandhānaṃ adhi kuṭṭanā (Therī G. v. 58, p. 129; v. 141, p. 137 = Saṃyutta V. 1, 6, p. 128).

Adhi kuṭṭana = ‘a cutter,’ ‘knife,’ from the root kuṭṭ, ‘to cut.’

ADHIPĀTETI.

“Atha kho . . . Bāhiyaṃ Dārucīriyaṃ gāvī taruṇa vacchā adhipātetvā jivitā voropesi” (Udāna I. 10, p. 8.)

We do not find adhipat in the Sanskrit dictionaries in the sense of abhipat, ‘to assail,’ ‘attack.’ The variant lection (Burmese) avibādhitvā points to adhibādh, but the reading in the text is quite right; cf. “pāsaṇ ca ty-aham adhipātayissaṃ” (Jāt. IV. p. 337). See Cul. VII. 1, 2. In the Sutta Nipāta vv. 988–9, 1025, we find “muddhādhipātā” (= muddhāpāta, in v. 987), ‘head-splitting.’

In the Com. to the Therī-Gāthā v. 443, we find adhipātana (= pātā), ‘attack.’ Cf. the following note.

ADHIPĀTAKA.

“Tena kho pana samayena sambahulā adhipātakā tesu telappadīpesu āpāta-paripātaṃ anayaṃ āpajjante.” . . . Patanti pajjotaṃ iv’ ādhipātā” (Udāna VI. 9, p. 72).

Adhipātaka (v. l. atipātaka) = salabha, ‘moth.’¹

In Sutta Nipāta (IV. 16, 10) we have the following reference to adhipātā:—

“Pañcanna dhīro bhayānaṃ na bhāye
bhikkhu sato sa pariyantacārī :
daṃsādhipātānaṃ sirīṃsapānaṃ
manussaphassānaṃ catuppadānaṃ.”

Upon the above the Commentary has this note of explanation:—

¹ For paṭaha-pātakū (in the Com.) read patanga-pātakā.

“Damsā dhipātā nā n ti piṅgala-makkhikānañ ca sesa-makkhikānañ ca sesa-makkhikā hi tato adhipatitva^r khādanti (? bādhanti), tasmā adhipātā ti vuccanti” (Translation, p. 181).

ADHIBHAVATI.

“Mā vo kodho ajjhabhavi” (Saṃyutta, XI. 3, 5; see Jāt. II. p. 336). In Jāt. II. p. 80, we find ajjhabhavi = ajjhabhavi “vināsaṃ pāpesi”; and ajjhābhavati (Ibid. p. 357, ll. 6, 16).

Adhibhavati (Sk. adhibhū), ‘to overcome.’

ADHIMUCCHITA.

“Kimi va mīlhasallitto saṅkhāre adhimucchito” (Thera G. v. 1175, p. 105). Cf. “gandhesu adhimucchito” (Thera G. v. 732), “ettha loko ’dhimucchito” (Saṃyutta IV. 2. 7. 7).

“Panitaṃ yadi vā lūkhaṃ appaṃ vā yadi vā bahuṃ Yāpanatthaṃ abhuñjimsu agiddhā nā dhimucchitā” (Thera G. v. 923, p. 84).

Adhimucchita is also used in the same sense as mucchita. Cf. “adhimucchitā pajā” (Jāt. II. p. 437-8), where adhimucchitā is explained by “kilesamucchāya ativiya mucchitā. See Jāt. III. p. 242.

Adhimuccati, ‘to have faith, to trust,’ is also used with loc.

“Vinayassu mayī kaṅkhaṃ adhimuccassu brāhmaṇa” (Sutta N. III. 7. 12 = Thera G. v. 828, p. 79). See Mil. p. 234, l. 18; “ten’assa desanāya cittaṃ mādhātum mādhimuccati” (Sum. p. 316).

In Mahāv. V. 1. 16, 20; VI. 15, 8, adhimuccati = ‘to set free.’

ADHIVĀSAKA-JĀTIKĀYA.

“Ahaṃ an-adhivāsaka-jātikāya tumhehi sadd-

^r Cf. “adhipatati vayo khaṇo tath’ eva” (Jāt. IV. p. 111).

hiṃ kathesiṃ” (Jāt. III. p. 369; IV. p. 11), ‘I spoke impatiently with you.’ Cf. *adhivāsaka*, Jāt. IV. p. 77, l. 4.

ADHIVĀHANA.

“Viriyam me dhuradhorayhaṃ yogakkhemādhivāhanam” (Sutta N. I. 4. 4).

Cf. *adhivāhanī* (f) (Thera G. v. 519, p. 54); *adhivāhana* (not in Sanskrit), ‘carrying,’ ‘bearing.’

ADHISETI.

“Aṇḍāni . . . adhisayitāni” (Suttav. I. p. 3).

“Atha pubbalohitamisse
tattha kiṃ paccati kibbisakāri
yaññan disataṃ adhiseṭi
tattha kilijjati samphusamāno”

(Sutta N. III. 10. 15).

See Buddhist Suttas, p. 223.

Adhiseṭi (Sk. *adhiṣṭi*) (1) ‘to lie on, sit on eggs;’
(2) ‘live in.’

ADHĪYATI.

“Kasmā tuvaṃ dhammapadāni bhikkhu
nādhīyasi bhikkhūhi saṃvasanto”

(Saṃyutta IX. 10. 4).

“Rājakumāro . . . vijjāmadhīyati” (Mil. p. 164).

Cf. “*adhiyyati*,” Suttav. II. p. 204; *adhicca* =
adhiyitvā (Jāt. III. pp. 28, 218, 237; IV. p. 76).

Adhīyati (Sk. *adhi*) ‘to study,’ ‘learn,’ ‘acquire.’

ANĀYĀSA.

“Upasanto anāyāso vippasannamanāvilo
kalyāṇasilo medhāvi dukkhass’ antakaro siyā”

(Thera G. v. 1008, p. 91).

Anāyāsa, ‘peaceful,’ from *āyāsa*, ‘effort,’ ‘trouble.’

ANĪKAṬṬHA.

“Dovārika-anikaṭṭha . . . rājūpajīvine jane disvā evaṃ
cittam uppajjeyya” (Mil. p. 234).

Anīkaṭṭha (Sk. anīka-stha), 'a sentinel,' 'royal guard'; cf. anīka, 'army,' 'array.'

ANITṬHURĪ.

"Aniṭṭhuri ananugiddho anejo sabbadhī samo"
(Sutta N. IV. 15. 18).

A-niṭṭhūrī (Sk. a-nishṭūrīn), 'not harsh.'

ANĪTIHĪ.

"Abhibhū hi so anabhibhūto
sakkhi dhammaṃ anītihaṃ adassī,
tasmā hi tassa Bhagavato sāsane
appamatto sadā namassaṃ anusikkhe ti"

(Sutta N. IV. 14-20).

See *ibid.*, V. 5. 5; VI. 6. 6; Thera G. v. 331, p. 38.

Anītiha, 'without traditional instruction'; Sk.
itihā, 'according to tradition.'

ANUKAROTI.

"Na kho Sāriputta Devadatto idān' eva mama anukaronto vināsaṃ patto" (Jāt. I. p. 491, II. 162; see *Āṅguttara* III. 70. 14). "Asanto nānukubbanti [satam]" (Jāt. IV. p. 65).

Anukaroti (Sk. anu-kṛi) 'to imitate' (with gen.).

ANUKKAMATI.

"Hatthikkhandhāvapatitaṃ kuṇjaro ce anukkame
Saṅgāme me matam seyyo yañ ce jīve parājito 'ti"
(Thera G. v. 194, p. 25). See *Samyutta*, I. 4. 5, p. 24;
M. P. S. p. 9.

Anukkamati (Sk. anukram), 'to abandon.'

ANUKĀMA, ANUKĀMĀ.

"Ayam Assakarājena deso vicarito mayā
anukāmayānukāmena piyena patinā saha"
(Jāt. II. p. 157).

Anukāmayā (inst. of anukāmā) = kāmaya-mānāya (Com.); anukāmena = anukāmānena (Com.).

ANUGAṆHĀTI.

“Na kho pana maṃ Satthā samparāyiken’ ev’ atthena anugaṇhāti diṭṭhadhammikenā pi anugaṇhāt’ eva” (Jāt. II. p. 74).

See Thera G. v. 300, p. 38; Sum. p. 3; Mahāv. I. 26. 1.
Anugaṇhāti (Sk. anu-grah), ‘to protect.’

ANUGĀYATI.

“Ye keci siddhā saccaṃ anugāyanti” (Mil. p. 120).

“Pārāyanam anugāyissam” (Sutta N. V. 18. 8, p. 206). “Tattha sikkhānugīyanti” (Sutta N. IV. 15. 6).

Anugāyati (Sk. anugai, to sing after or to another), ‘to repeat,’ ‘declare.’

ANUGHĀYATI.

“Bhamarā va gandham anughāyitvā pavisanti” (Mil. p. 343).

Anughāyati (anu-ghrā not in Sanskrit), ‘to smell,’ ‘snuff.’

ANUGIJJHATI.

“Thiyo bandhū puthukāme yo naro anugijjhati abalā naṃ baliyanti” (Sutta N. IV. 1. 4. See ibid. IV. 10. 7; IV. 14. 7). See Jāt. IV. p. 4.

Anugiddha (Thera G. v. 580, p. 60; Sutta N. I. 5. 4; I. 82; IV. 27; IV. 15. 8).

Anugijjhati (Sk. anu-gridh), ‘to be greedy after.’

ANUCAṆKAMATI.

“Buddhassa caṅkamantassa piṭṭhito anucaṇkamim” (Thera G. v. 1044, p. 93).

Anucaṇkamati (anu-caṇkram not in Sanskrit), ‘to follow.’

ANUCIṆṆA.

“Teh’ ānuciṇṇaṃ isibhi maggaṃ dassana-pattiyā dukkhass’ antakiriyaṃ tvam Vaddha anubrūhaya”
(Theri G. v. 206, p. 143).

“Suyuddhena suyitṭhena saṃgāmaṃ vijayena ca brahmacariyānuciṇṇena evāyaṃ sukham edhati”
(Thera G. v. 236, p. 30).

Anuciṇṇa in (1) = practised (pp.); in (2) = practice (sb.) from anucarati' (Sk. anucarati), 'to follow out,' 'practise.' See Jāt. IV. p. 286.

ANUJĪVITA.

"Ditthigataṃ sīlavatānujīvitaṃ
bhavūpapattiṃ ca vadesi kīdisaṃ "

(Sutta N. IV. 9. 2).

Anujīvita, 'life,' from anujīvati, 'to live under or by.' Cf. anujīvī, 'a follower,' 'dependant' (Jāt. III. p. 485. Aṅguttara III. 48, p. 152). See Jāt. IV. p. 271.

ANUJJUGĀMĪ.

Anujju-gāmī (Jāt. IV. p. 330), 'a snake,' from anujja (Sk. anṛiju), 'crooked,' and gāmī, 'going.' Cf. anujjuka, Jāt. III. p. 318.

ANUTĀPĪ.

Anutāpinī (f) in "pacchānutāpini," 'repenting,' 'regretting' (Therī G. v. 57, p. 129; v. 190, p. 141).

Cf. Sk. anutāpa, 'repentance,' anutāpin, 'regretting.'

ANUDASSETI.

"Cariyaṃ carato pi tāva Tathāgatassa sadevake loke
setṭhabbhāvo anudassito" (Mil. p. 119).

Anudasseti (caus. of anudṛiṣ, 'to manifest.'

In the following passage anudassati is the future of anudāti, 'to give':—

"So kho panā yaṃ . . . kittisaddo . . . Bodhisattānaṃ
dasa guṇe anudassati" (Mil. p. 276; 375).

ANUDAHATI.

"[Kāmā] ukkopmā anudahanti" (Therī G. v. 488, p. 171). See Jāt. II. p. 327, where anudahati = jhāpeti.

Anudahati (Sk. anu-dah), 'to burn,' 'consume.'

ANUDIṬṬHI.

"Ye te mahārāja sattā sa-kilesā yesaṃ ca adhimattā
attānudiṭṭhi . . . te upādāya Bhagavatā bhaṇitaṃ . . ."

Mil. p. 146). “Anu diṭṭhīnaṃ appahānaṃ” (Thera G. v. 754, p. 74). Cf. “pubbantānudiṭṭhi” Dīgha I. 1. 29; Sum. p. 103.

Attānudiṭṭhi, ‘self-regard’?

ANUDĪPETI.

“Dhammādhammam-anudīpayitva” (Mil. p. 227, U. 19, 33).

Anudīpeti (anu-dīp not in Sanskrit), ‘to explain.’

ANUDDHAMSETI.

“Anuddhamṣēyyā ’ti codeti vā codāpeti vā, āpatti pācittiyassa” (Suttav. II. p. 148; Saṃyutta VIII. 2. 5). Anuddhamṣana (Par. VIII. 15).

Anuddhamseti (anu-dhvaṃs not in Sanskrit) ‘to reprove.’

ANUNAMATI.

“Cāpo vānunaṃ me dhīro vaṃso va anulomayaṃ” (Mil. p. 372).

Cāpo . . . anunamati (Ibid.)

Ibid. (Sk. anu-nam) ‘to bend.’ Anunamati.

ANUNETI.

“Sakaṃ hi diṭṭhiṃ katham accayeyya
chandānuni to ruciyaṃ niviṭṭho”

(Sutta N. VI. 3. 2, p. 148).

Anunīta (Sk. anu-nī), ‘induced, led.’

The passive Anunāyāti, ‘to be persuaded,’ occurs in Therī G. Com. p. 204.

ANUPAKUṬṬHA.

“Khattiyo . . . anupakuṭṭho jātivādēna” (Suttav. II. p. 160).

The correct orthography, anupakkuṭṭha, is found in a parallel passage in Aṅguttara III. 59. 1, p. 166. (Cf. Divyāvadāna, p. 620).

An-upakuṭṭha = ‘irreproachable,’ ‘blameless.’

ANUPAKHAJJA.

Childers says "this word represents the Sanskrit *anupraskandya*, and seems to mean 'having entered upon,' 'having occupied.'"

"Tena kho pana samayena chabbaggiyā bhikkhū . . there pi bhikkhū *anupakhajja nisidanti*" (Cullav. VIII. 4. 2, p. 213; see Suttav. II. p. 43; it is equal to *antopavisati* in Cullav. IV. 14. 1).

The translators of the Vinaya Texts render *anupakhajja* by 'encroached on (the space intended for).' The old com. on the 16th and 43rd Pācittiyas explain it by *anupavisitva*. The sense is 'supplanted, ousted,' and probably *anupakhajja* is the gerund of *anupakhāḍ*, 'to eat into, worm into,' and hence 'supplant.' *Anupakkhandati* = *anupavisati* occurs in Digha IV. 17; Sum. p. 290.

ANUPATANA *see* ANUPĀTĪ.

ANUPADASSATI.

"Sace me yācamānassa bhavaṃ nānupadassati
sattame divase tuyhaṃ muddhā phalatu sattadha"
(Sutta N. v. 1. 8, p. 180).

Anupadassati (Sk. *anu-pra-dā*), 'to give,' 'make over.'

ANUPARIGACCHATI.

"Sabbā disānuparigamma cetasā" (Saṃyutta III. 1. 9). See Jāt. IV. p. 267.

Anuparigacchati (Sk. *anu-pari-gam*), 'to traverse,' 'encompass.'

ANUPARIDHĀVATI.

"Tato eva avitivattā sakkāyaṃ nissaraṇābhimukhā ahutvā sakkāyatīraṃ eva *anuparidhāvanta* jātimaraṇasārino rāgādihi anugatattā punappunaṃ jātimaraṇaṃ eva anusaranti." (Therī G. Com. p. 194).

Anuparidhāvati (*anu-pari-dhāv* not in Sanskrit) = *anudhāvati*, 'to run up and down.'

ANUPARIVATTI.

“Keci ādiccam anuparivattanti” (Suttav. I. p. 307).

“Devadatto ca Bodhisatto ca ekato anuparivattanti” (Mil. p. 204).

Anuparivattati (anu-pari-vṛit not in Sanskrit), (1) ‘to turn towards;’ (2) ‘to meet.’

In the following passage it seems to have the sense of ‘to cause to go hither and thither’ (in the round of continued existence): “Das’ ime maharāja kāyānugatā dhammābhavā kāyaṃ anudhāvanti anuparivattanti” (Mil. p. 253).

ANUPARIVĀRETI.

“Mā kho tumhe āyasmanto etaṃ ukkhittakam bhikkhum anuvattittha anuparivārethā ti” (Mahāv. X. 1. 3, p. 338).

Anuparivāreti (anu-pari-vṛi not in Sanskrit), ‘to stand by, countenance.’

ANUPAVALJA.

“Kin-nu kho me imehi tihi thānehi anupavajjas-sa divaso vītivattatiti” (Mil. p. 391).

Anupavajja, ‘blameless,’ ‘irreproachable,’ from upavajja=upa-vadya: cf Pāli an-avajjo.

ANUPAṬṬHA.

“Jānām’ ahaṃ bhante Nāgasena, vāto atthīti me hadaye anupaṭṭhaṃ, na cāhaṃ sakkomi vātaṃ upadas sayitun ti” (Mil. p. 270).

Anupaṭṭha, pp. of anupavisati (Sk. anupraviṣ) = entered.

We sometimes find anuppaṭṭha: “Puna ca param maharāja rukkho upagatānam - anuppaṭṭhānaṃ janānaṃ chāyaṃ deti” (Mil. p. 409).

Anuppaṭṭhānaṃ janānaṃ = to persons coming under (for shelter).

Anupaṭṭhatā occurs in Mil. p. 257: “Saṅghasamayam anupaṭṭhatāya pi dakkhiṇaṃ visodheti.”

ANUPAHATA.

“Gimhe . . . anupahataṃ hoti rajojallaṃ”
(Mil. p. 274).

Anupahata (pp. of anu-pra-han, not in Sanskrit),
‘to throw up.’

ANUPĀTĪ.

“A-suddha bhakkho’ si khaṇānupāṭī” (Jāt. III. p. 523).
“Khāṇānupāṭī ti pamādakkhāṇe anupātana-sīlo.” (Com.)

Anupāṭī (Sk. anu-pātin), ‘following,’ khaṇānupāṭī = following the impulse of the moment.

ANUPĀPUṆĀTĪ.

“Kalyāṇadhammo ti yadā janinda
loke samaññaṃ anupāpuṇāṭī”

(Jāt. II. 65 ; see Mil. p. 276).

Anupāpuṇāṭī (Sk. anu-prāp), ‘to reach,’ ‘attain;’ anupāpita (Mil. p. 252).

ANUPPIYA.

“Anuppiya-bhāṇī” = anuppiyaṃ yo āha” (Jāt. II. p. 390).

Anuppiya (anu-priya, not in Sanskrit), ‘what is pleasant,’ ‘flattery.’

ANUPESATI.

“Tato rājā aññaṃaññaṃ anusāreyya anupeseyya”
(Mil. p. 36).

Anupeseti (caus. of Sk. anu-pra-ish), ‘to send forth after.’

ANUPPAVATTAKA.

“Dhammacakkānupavattakā bhikkhū,” ‘turning the wheel of the law’ (Mil. p. 343).

Cf. “cakkānupavattako therō” (Thera G. v. 1014, p. 91).

ANUPHARAṆA.

“Satayojan ānupharaṇaccivega” (Mil. p. 148).

Anupharaṇa (from anu-sphar, not in Sanskrit)
‘flashing through.’

ANUBUJJHATI.

“Yo pubbe katakalyāṇo katattho-m-anubujjhati
atthā tassa pavaḍḍhanti ye honti abhipatthitā” (Jāt. III.
p. 387).

Anubujjhati (pass. of anubodh), ‘to be remembered’ has here the sense of avabujjhati.

For anubodha see Mil. p. 233.

ANUBHĀSATI.

“Bhāsanti anubhāsanti,” spoke and respoke (Mil.
p. 345).

ANUMAJJATTI, ANUMAJJANA.

“Navaṅgam-anumajjanto rattibhāge rahagato”
(Mil. p. 90). Anumajjīyati (passive) (Mil. p. 275).

“Vicāritan ti anumajjana-visena pavatto visisena”
(Sum. p. 122). “Anumajjana-lakkhaṇo . . . vicāro
ti (Mil. p. 62; Sum. p. 63). “Anu-majjati (anu-
mṛij, not in Sanskrit), ‘to consider,’ ‘thresh out.’

ANUPPABANDHATI.

“Tasmiṃ talāke udakūpari mahāmegho aparāparam
anuppabandhanto abhivasseyya, api nu kho . . .
tasmiṃ talāke parikkhayaṃ pariyādānaṃ gaccheyyāti—Na
hi bhante ti—kena kāraṇena mahārājāti—Meghassa
bhante anuppabandhanatāyātīh” (Mil. p. 132).

Anuppabandhati (anu-pra-bandh not in
Sanskrit), ‘to follow,’ ‘succeed.’

Anuppabandhāpeti (caus., Mil. p. 132).

ANUMAÑÑATI.

“Yathā kalīro susu vaḍḍhitaggo dunnikhamo hoti pasā-
khajāto,

evaṃ ahaṃ bhariyāyānītāya; anumañña maṃ pab-
bayito’mhi dānīti”¹ (Thera G. v. 72, p. 11).

¹ ‘As a young palm which, with its full-grown top, has become

Anumaññati (Sk. *anu-man*), 'to excuse.'

For *dunnikkhamo* (in the passage quoted above there is the various reading *dunnikkhayo*. Cf. *Jāt.* IV. p. 449, where *dunnikkhayo* = *dunnikkadhiyo*.

"*Daḥhasmi mūle visate virūḷhe
dunnikkhayo veḷu pasākhajāto.*"

ANUYĀYATI.

"*Cakkavattī divase divase samuddapariyantam mahā-
paṭhavim anuyāyati*" (*Mil.* p. 391).

Anuyāyati (Sk. *anuyā*), 'to go through' (*Sutta N.*).

ANUYOGA.

"*Anuyogaṃ dammi*," 'I give an application' (*Mil.* p. 348).

ANULIMPATI.

"*Besajjena anulimpati*" (*Mil.* p. 112, 252). *Anulimpana* (*Ibid.* pp. 353, 394).

Anulimpati (Sk. *anu-lip*), 'to anoint,' 'besmear.'

ANULEPA.

"*Bhesajjapānānulepa*" (*Mil.* p. 152).

Anulepa (Sk. *anulepa*), 'anointing.'

ANURATTA.

"*Idha mahārāja rañño cattāro mahāmattā bhaveyyum,
anurattā laddhayasā vissāsikā*" (*Mil.* p. 146).

Anuratta (pp. of *anu-rañj*), 'attached, faithful.'

ANURAVATI, ANURAVANĀ *see* ANUSANDAHATI.

ANUVATTANA, ANUVATTĪ.

"*Tividhassa sucaritadhammassa anuvattanam*" (*Jāt.* I. p. 367).

Anuvattana (Sk. *anuvartana*), 'compliance,' 'complying with.'

woody, is hard to draw out (of the ground), even so am I (hard to be drawn from my solitude) though my wife has been brought here (to entice me from it); pray have me excused, (for) I have abandoned the world.'

“Bhattu-vasānuvattinī,” ‘acting in conformity with the wish of her husband’ (Jāt. II. p. 348).

Anuvattinī f. (Sk. anuvartinī), ‘following, obeying’ (Jāt. III. 319).

ANUVĀCETI.

“Vācenti anuvācenti,” ‘they cite and recite’ (Mil. p. 345).

ANUVĀTAM.

“Tiṇ’ imāni bhante gandhajātāni yesaṃ anuvātaṃ yeva gandho gacchati no paṭivātaṃ” (Aṅguttara III. 79).

Anuvāte, ‘in the direction of the wind’ (Jāt. II. p. 383).

“Anujānāmi bhikkhave anuvātaṃ paribhaṇḍaṃ āropetun ti” (Mahāv. VIII. 21. 1. See ibid. VII. 1. 5). In the above passage anuvātaṃ seems to mean ‘along the edge’ (of a garment). See Vinaya Texts, vol. ii. p. 231.

ANUVĀSETI.

“[Bhisakko] . . . viricanīyaṃ vireceti anuvāsaniyaṃ anuvāseti” (Mil. p. 169). Anuvāsita (Ibid. p. 214); anuvāsana (Ibid. p. 353).

Anuvāseti caus. of anuvasati (not in Sanskrit), ‘to administer an enemata’: cf. Sk. anuvāsana, ‘an oily enema.’

ANUVIDHĪYATI.

“Suṇanta dhammaṃ kālena tañ ca anuvidhīyantu” (Thera G. v. 875 p. 81).

Anuvidhīyati = anusikkhati, anuvattati (Sk. anuvīdhā), ‘to act in conformity with,’ ‘to follow (instruction)’: cf. —

“Porāṇaṃ pakatiṃ hitvā tass’eva anuvidhīyati ti” (Jāt. II. p. 98; ibid. III. p. 357).

ANUVIGAṆETI.

“Na nūnāyaṃ paramhitānukampino rahagato anuvigaṇeti sāsanaṃ” (Thera G. v. 109, p. 16).

In the above passage anuvigaṇeti (not in Sanskrit) seems to have the meaning of vigaṇeti, ‘to regard.’

ANUVICINTETI.

“Ayonim paṭṭinisaṃjja || yoniso anuvicintaya”
(Saṃyutta, IX. 11. 4; Thera G. v. 747; Jāt. III. p. 396).

Anuvicinteti (Sk. anu-vi-cint), ‘to consider.’

ANUVIJJATI.

“Tāta, rājanivesanato bahum ratanabhaṇḍam haṭam,
anuvijjitum vattatīti āha” (Jāt. III. p. 506).

Anuvijjati (Sk. anu-vid), ‘to find out,’ ‘discover.’

ANUVISAṬA.

Anuvisaṭa = patthaṭa, paññāta; “Sabbā disā anuvisato ‘ham asmi.” Jāt. IV. p. 102; (anu-visṛita not in Sanskrit).

ANUVUTTHA.

“Cīrānūvuttho pi karoti pāpam,” a (wicked) person living along with (a good person) will yet commit a crime (Jāt. II. p. 42).

Anuvuttha, pp. of anu-vasati, ‘to dwell with.’

ANUSAÑCARATI.

“Aparantagamanamaggaṃ anusañcarante manusse gaheṭvā khādati” (Jāt. III. p. 502).

Anusañcarati (Sk. anu-sañ-car), ‘to cross.’

ANUSAÑÑĀTI.

“Tasmim . . . samaye rañño na phāsu hoti atiyātum vā niyyātum vā paccantime vā janapade anusaññātum” (Aṅguttara II. iv. 8). See Jāt. IV. p. 214.

Does anusaññāti (Sk. anu-saṃ-yā) mean ‘to visit one after the other,’ or does it signify ‘to conciliate’ (Sk. anu-sañ-jñā)?

ANUSAÑÑĀYATI.

“Atha kho Vassakāro brāhmaṇo . . . kammante anusaññāyamāno yena darūgahe gaṇako ten’ upasaṅkami” (Suttav. I. p. 43).

Anusaññāyati here seems to represent Sk. anu-saṇ-dhyāyati, ‘to investigate.’

ANUSATTHI.

"Tathāgato . . . a n u s a t t h i m deti" (Mil. p. 172; see *ibid.* pp. 98, 227). "Ācariyā n u s a t t h i" (*Ibid.* p. 347).

In the above passages a n u s a t t h i has the same sense as a n u s i t t h i (cf. Suttav. I. p. 342, and see note on A b h i s a t t h a).

ANUSĀSANĪ.

"Anusāsani-pātiḥāriya" (Aṅguttara III. 60. 6; Cullav. VII. 4; see Jāt. III. p. 323, and cf. anusāsaniya, Dh. 145; anusāsiyati, Mil. p. 186).

ANUSANDAHATI.

"Yathā kamsathālam¹ ākoṭitaṃ pacchā anuravati a n u s a n d a h a t i, yathā . . . ākoṭanā evaṃ vitakko datṭhabbo, yathā anuravaṇā evaṃ vicāro datṭhabbo" (Mil. p. 63).

"Anuravati a n u s a n d a h a t i," a sound follows, *or is* connected (therewith). Cf. Sk. a n u - s a n - d h ā, and Pali a n u - s a n d h i, a n u - s a n d h i k a.

ANUSIKKHATI.

"Ye pi tassa a n u s i k k h a n t i t e pi kāyassa bhedā . . . nirayaṃ upajjanti" (Mil. p. 61; see Sutta N. II. 7. 11; Jāt. III. p. 315; Thera G. v. 963, p. 88; Saṃyutta II. 2. 2, p. 53). A n u s i k k h ā p e t i (Mil. p. 352).

A n u s i k k h a t i (Sk. a n u - ç i k s h a y a t i, desid. caus. of a n u - ç a k), 'to imitate,' follow (with gen. or acc. and gen.).

ANUSIBBATI.

"Itare pi gavakkha-jāla-sadisam a n u s i b b a n t ā n i k k h a n t ā" (Suttav. I. p. 336).

A n u s i b b a t i (Sk. a n u - s i v), 'to interweave.'

¹ In the above passage k a m s a t h ā l a means 'a gong.' Childers cites the word only in the sense of 'a bronze dish or plate.' See Jāt. III. p. 224, where k a m s a t h ā l a signifies 'a metal dish' (of gold or silver), as opposed to mattikathāla, 'an earthenware dish.' But ought we not to read k a m s a t ā l a m?

ANUSETI.

"Dīgharattānusayitaṃ [gandham]" (Thera G. v. 768, p. 75; v. 1275, p. 114).

"Digharattam a n u s a y i t a m ditthigatam ajānatam" (Sutta N. III. 9. 56). *Adhered to* for a long time are the views of the ignorant (Fausböll).

A n u s e t i (Sk. a n u - ç ī, 'to adhere closely to'), 'to continue, endure.'

"So ca khvassa kodho na dīgharattam anuseti" (Aṅguttara, 130; Puggala III. 2).

ANUSSAVA.

"No paramparāgato a n u s s a v o t i" (Jāt. II. p. 396; ibid. p. 430; IV. p. 441).

A n u s s a v a, 'report,' 'tradition.' Cf. a n u s s u t i k a (Sum. p. 106-7).

ANŪPA, ANOPA.

Childers has a n u p a, 'watery,' but not a n ū p a. Cf. Sk. a n ū p a, 'watery.' "A n ū p a k h e t t a," 'a marshy field' (Mil. p. 129; Jāt. IV. p. 381).

"Haritā n o p ā t i udaka-middhamanassa ubhosu passesu harita-tiṇa-sañchinnā a n u p a - b h ū m i y o" (Jāt. IV. p. 358).

ANEKAṂSIKATĀ.

"Paṇḍako anekamṣikatāya mantitaṃ guyaṃ vivarati na dhāreti" (Mil. p. 93).

A n - e k a m s i k a - t ā from the adj. e k a m s i k a, 'certain.'

ANOVASSAKA.

"Sā taṃ disvā sāmī me a n o v a s s a k a m ṭhānaṃ jānāhīti āha" (Therī G. Com. p. 188; see Jāt. III. pp. 73, 506).

A n - o v a s s a k a, 'dry,' 'sheltered from the rain,' from o v a s s a k a (a v a - v a r s h a k a not in Sanskrit), 'rainy,' 'wet.'

ANUSĀRA, ANUSĀRĪ, ANUSĀRETI.

"Padānusāra," 'tracking the footsteps' (Jāt. III. p. 33).

“Bodhisatto pi papātān usārena pabbato patanto . . . gumbe laggi” (Jāt. II. 118).

Anusāra (Sk. anusāra), ‘following,’ ‘tracking.’

For anusārī in vipathān usārī see Thera G. v. 1141, p. 103; anusāreti (caus. of anu-sṛi) Mil. p. 36 (see ANUPESATI), ‘to pursue.’

ANTAVĀ.

“Antavā ca an-antavā ca loko ti” (Mil. p. 145).

Antavā (Sk. antavānt) ‘perishable.’

ANTOBHAVIKA.

“[Buddho] samyutto lokena, antobhaviko lokas-min, lokasādhāraṇo” (Mil. p. 95).

“Buddho, associated with the world, born in the world, having fellowship with the world.”

Cf. Sk. antarbhava, ‘generated within,’ ‘inward.’

ANVĀGATA.

“Cutā patanti patitā giddhā ca punar āgatā.

katam kiccam ratam rammam sukhen’ anvāgataṃ sukhan ti.” (Thera G. v. 63, p. 10; Jāt. IV. p. 385).

Anvāgata (Sk. anvā-gata), ‘following.’

ANVĀNETI.

“Ye kee’ ime diṭṭhi paribbasānā

idam eva saccaṃ ti vivādiyanti

sabbe va te nindam anvānanti”

(Sutta N. IV. 13. 1).

“Anvāneti (Sk. anv-ā-nī) ‘to lead to, to incur.’

ANVĀYIKA.

“Paññā hi setṭhā kusalā vadanti

nakkhattarājā-riva tārakānaṃ,

silam siriṇ cāpi sataṇ ca dhammaṃ

anvāyikā paññavato bhavanti”

(Jāt. III. 348).

Anvāyika, a follower probably, on account of the metre, for anvayika.

ANVĀVISATI.

“Maro pāpimā Pañcasālake brāhmaṇagahapatike an v ā-
visi” (Mil. p. 156).

An v ā vi ṭ ṭ ha (Saṃyutta IV. 2, 8) Cf. Sk. an v ā vi ṣ, ‘to take possession of,’ and for this incident see Dhammapada, pp. 160, 352, and Saṃyutta IV. 2. 4, p. 114.

APAKKHIKA.

“Apakkhiko vādo na sobhati” (Therī G. Com. p. 186). Cf. Pāli pak k h i k a, ‘belonging to a party.’

APAKAḍḍHĀPETI.

“Sakkhara-kāṭhalakam a p a k a ḍ ḍ h ā p e t v ā” (Mil. p. 34; see Jāt. I. p. 342; IV. p. 415-6).

A p a - k a ḍ ḍ h ā p e t i caus. of a p a k a ḍ ḍ h a t i, ‘to remove.’

APAKANTATI.

“Gale apakantanti” = “gale chindanti” (Therī G. v. 217, p. 144; Ibid. Com. p. 197).

“Apakantati (Sk. a p a - k ṛ i ṇ t a t i), ‘to cut off’ ‘to cut.’

APAKAROTI.

“Maṃ apakaritūna gacchanti” (Therī G. v. p. 447, 167).

A p a k a r o t i = chaḍḍeti (Sk. apa-kṛi), ‘to remove, cast out.’ The Com., p. 213, adopts the reading a p a - k i r i - t ū n a.

APAKASSATI.

“Sabbe samaggā hutvāna | abhinibbijayātha naṃ
kāraṇḍavaṃ niddhamatha | kasambhuṃ a p a k a s -
s a t h a.” (Sutta N. II. 6, 8.)

A p a k a s s a t i = a p a k a ḍ ḍ h a t i (Sk. a p a - k ṛ i ṣ h), ‘to remove, put away.’

APAṄĠĠ.

“Tayā maṃ h’ a s i t ā p a ṇ ḡ i m i h i t ā n i b h a ṇ i t ā n i c a
k i s a ṃ p a ṇ ḍ u ṃ k a r i s s a n t i, s ā v a s ā k h ā P a r a n t a p a n t i”
(Jāt. III. 419).

Apaṅgī, 'black-eyed,' from Sk. apāṅga, the corner of the eye, and asita, black.

For avaṅga = apaṅga see Cullavagga X. 10. 4.

APACITA, APACITI.

"Bhagavā . . . hoti . . . pūjito apacito" (Jāt. II. p. 169; Vimāna, 5, 10, p. 4; Jāt. IV. p. 75).

Apacita (Sk. apa-cita), 'honoured.'

"Dvādas' ime . . . apacitiṃ na karonti;" "Atha papātikāya pi apaciti kātabbā" (Mil. p. 180).

"Dhamme apaciti" (Thera G. v. 589, p. 61); "apacitiṃ karoti" (Mil. p. 234).

apaciti (Sk. apaciti), 'expiation,' 'reverence.'

APACINATI.

"Apacineth' eva kāmāni" (Jāt. IV. p. 175).

Apacinati = viddhamseti (Sk. apa-ci, 'to diminish').

APANAMATI.

Childers has apañāmeti, but not apanamati, 'to depart.' Cf. "Sutvāna nāgassa apanamissanti ito" (Sutta N. v. 13, 1).

APANUDETI.

"Tato ahite apanudeti, hite upagaṇhāti" (Mil. p. 38).

Apanudeti (Sk. apa-nud), 'to remove.'

APAMĀRIKA.

Kuṭṭhika gaṇḍikā kilāsikā sosikā apamārikā (Suttav. II. pp. 10, 11).

Apamārika, 'epileptic.' See Childers, s.v. apamāra.

APALEPA.

"So' palepa-patito jargharo" (Therī G. v. 270, p. 150). This (body is like) an old house with the plaster fallen off.

Apalepa (= lepa, palepa) stands probably for ava pa, 'plaster.'

APALOKĪ, APALOKETI.

“Puna ca param . . . hatthī sabbakāyen’ eva apaloketi, ujukam yeva pekkhati, na disāvidisā viloketi, evam-eva kho . . . yoginā yogāvacarena sabbakāyena apalokinā bhavetabbam” (Mil. p. 398).

Apalokī, ‘cautious.’ Apaloketi (apa-lok not in Sanskrit), ‘to look straight ahead,’ ‘to be cautious.’

Childers gives apaloketi in the sense of ‘to give notice of, to obtain consent or permission.’ See Suttav. I. p. 10.

Apalokana-kamma, ‘the proposal of a resolution’ Cullav. IV. 14. 3).

APAVAGGA.

“Tuvam pi tasmim jītapāñcamāre
devātideve varadhammarāje
saggāpavagga dhigamāya khippam
cittam pasādehi narādhirāja.”

(Dāth. III. 75.)

Apavagga (Sk. apa-varga). ‘final beatitude, nirvāna.’

APAVYŪHĀPETI.

“Pamsum apavyūhāpesi” (Jāt. IV. p. 349).

Cf pamsum vyūhati (Jāt. I. 321), and see Pāli Journal for 1885, p. 59, l. 22.

APASAVYA.

Childers cites apasavyo, ‘right,’ ‘contrary,’ but without reference to any text.

“Kv’āyam kutthī vicarati ti niṭṭhubhitvā abyāmato karitvā pakkāmi” (Udāna V. 3).

The Com. to Udāna V. 3; explains apasabyāmato karitvā by apasabyam katvā, which latter corresponds in form but not in meaning to Sk. apasavyam karoti, ‘to go on the right side.’

Apavyāmato (with the v. l. abyāmato) occurs in Saṃyutta Nikāya XI. i. 9:—

‘This is the reading of **A**, the Burmese MS.; **B** has apa-bhyāmāto; **D**, abhyāmāto; Com. apasabyāmāto.

“Atho kho bhikkhave Vepacitti aṭaliyo upāhanā ārohitvā khaggaṃ olaggetvā chāttena dhāriyamānena aggadvārena assamam pavisitvā te isayo silavante kalyāṇadhamme a p a v y ā m a t o karitvā atikkami.”

Here a p a v y ā m a t o karitvā = apasavyaṃ katvā = a v y ā m a t o katvā, ‘to treat disrespectfully’; a p a v y ā m a t o, a v y ā m a t o, and v y ā m a t o seem to have the sense of ‘disrespectfully.’

APĀDAKKA.

“Apāda kehi me mettaṃ, mettaṃ dipāda kehi me” (Jāt. II. p. 146; Cullav. V. 6).

Apāda ka (=dīghajātika), ‘without feet,’ i.e., ‘a snake.’ The term is also applied to ‘fish.’

APĀYĪ.

“Chāyā va an-apāyīnī” Thera G. v. 1041-3; Mil. p. 72).

Apāyīnī, f. of apāyī transitory from apayā, ‘to go away, fall off.’

APĀLAMBA.

“Hirī tassa a p ā l a m b o || satiyassa parivāraṇaṃ
Dhammāhaṃ sārathīṃ brumi || sammāditthi purejayaṃ”
(Saṃyutta I. v. 6).

“Modesty is the drag (of that chariot), meditation is its escort; the law I call the charioteer speeded on by right views.” Apālamba (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot.

Purejava may be compared to Sk. purojava, ‘excelling in speed.’ The term occurs in Sutta Nipāta V. 14. 3; Aṅguttara III. 32. 2, p. 134.

APITHĪYATI.

“Navena sukha dukkheṇa porāṇaṃ apithīyati” (Jāt. II. p. 157).

“An old (pleasure or pain) is hidden or disappears by reason of a new one.”

Apithīyati (Sk. *api-dhā*)=*paṭicchādiyati*.
See *pithīyati* (Thera G. v. 872, p. 81, and *Dhammapada*, v. 173). Cf. *apihita* (Jāt. IV. p. 4).

APIHA, APIHĀLU.

“So 'ham akaṅkho *apiho* anupayo” (*Samyutta* VII. 2, 8). “*Akuhako nipako apihālu*” (Ibid. VIII. 2, 6).

Apiho (Sk. *a-sprīha*); *apihālu* (Sk. *a-sprīhālu*), ‘free from covetousness.’

APEKKHAVĀ.

“Dummano tattha atthāsiṃ sāsanasmim *apekkhavā*” (Thera G. 558, p. 59).

Cf. *anapekkhavā* (Ibid. v. 600, p. 62; Jāt. I. p. 141). *Apekkhavā*, ‘longing,’ ‘desiring.’

APPAKKHATĀ.

“Tumhañ ñeva saṅgho uññāya paribhavana akkhantiyā vebhassiyā *dubbalyā*” (Suttav. II. p. 241).

Dubbalyā = *appakkhatā* = ‘groundlessly,’ ‘without strong evidence.’

Does *appakkhatā* = *a-pakkhatā*, Sk. *pakṣhatā*, alliance?

APPAÑÑATTI.

We sometimes find *appaṇṇatti* for *appaññatti*, ‘disappearance’; *appaññattiṃ gacchati* = *atthaṃ gacchati*, ‘to disappear.’

“*Niruddhā sā acci appaññattiṃ gatā ti*” (Mil. p. 73). Cf. “*appaṇṇattika-bhāvaṃ agamāsi*=*abbhatthaṃ agamāsi*. (Jāt. I. p. 478; see *Sum.* p. 128).

ABBUDA.

Childers gives no instances of *abbuda* in the sense of ‘the second stage of the foetus,’ but see *Mil.* p. 40; in the sense of excrescence, see *Suttav.* I. pp. 275, 294, 307 (*Samyutta*, I. 8. 7); for the meaning of ‘a high numeral’ see *Sutta N.* III. 10. 4, and cf. *nirabbuda* *Suttav.* I. p. 70; *Samyutta* VI. 10, p. 152.

ABBHACHĀDETI.

“Ummāpuppavavasamānā gaganā v’ a b b h a c h ā d i t ā
nānādi jagaññā te selā ramayanti maṃ ”

(Thera G. v. 1069, p. 95).

A b b h a c h ā d e t i (Sk. a b h y - ā - c h ā d a y a t i), ‘to cover.’

ABBHAÑJATI.

Childers quotes a b b h a ñ j a n a without any reference (see Mahāv. VI. 14. 2, p. 205; Suttav. I. p. 79; Mil. pp. 365, 367), but does not mention the verb a b b h a ñ j a t i (Sk. a b h y - a ñ j). See Suttav. I. p. 83; Jāt. I. p. 438; III. p. 372.

ABBHATĪTA.

“Bahūni vassāni a b b h a t i t ā n i” (Mil. p. 71; see Thera G. vv. 242, 1035; Jāt. III. pp. 169, 541). In Mahāv. p. 40, l. 4 from bottom, read a b b h a t i t a ṃ.

A b b h a t i t a = atikkanta (Sk. a b h y - a t i t a).

ABBHANUMODATI.

Childers has the noun a b b h a n u m o d a n a, but not the verb. See Mil. p. 29, “thero a b b h a n u m o d i” (Ibid. p. 210; Aṅguttara III. 6).

A b b h a n u m o d a t i (a b h y - a n u - m u d not in Sanskrit), ‘to rejoice,’ ‘be glad.’

ABBHĀGATA.

“Ahaṃ manussesu manussabhutā
a b b h ā g a t ā n’ āsanakaṃ adāsīm ”

(Vimāna I. 5, p. 1).

A b h ā g a t a (Sk. a b h y - ā - g a t a), ‘a stranger.’

ABBHĀHATA.

“Maccun’ a b b h ā h a t o l o k o.” The world is struck by death. (Thera G. v. 448-9, p. 47 = Saṃyutta I. 7. 6.) Cf.

“ti-lakkhaṇ a b b h ā h a t a ṃ dhamma kathaṃ sota-kāmo” (Sum. p. 147). Cf. :—

satti-satta-s a m a b b h ā h a t o (Sum. p. 140).

A b b h ā h a t a pp. of a b h y - ā - h a n.

ABBHUKKIRATI.

“So cakkaratanam abbhukkiritvā saddhim
parisāya Cātummahārājika-devalokaṃ agamāsi” (Jāt. II.
p. 311-2).

Abbhukkirati (abhy-ud-kṛī not in Sanskrit),
‘to give up.’

ABBHUJJALANA.

“Abbhujjalanan ti mantena mukhato aggi-jālā-
nīharaṇaṃ” (Sum. p. 97).

Abbhujjalana (abhy-ud-jalana), ‘spitting out
fire by means of spells.’

ABBHUDĪRETI.

“Tā . . . rahitamhisukhanissinā imā girāabbhudīre-
sum” (Therī G. v. 402, p. 163).

“Pasannacitto giram abbhudīrayi” (Sutta N. III.
11. 12). See Sum. p. 61.

Abbhudīreti (abhy-ud-īr) ‘to raise the voice,
utter.’

ABBHUDDETI.

“Abbhuddayaṃ sārādiko va bhānumā” (Vimāna
64, 67).

Abbhuddeti (Sk. abhy-ud-eti), ‘to rise.’

ABBHUDDHANATI.

“Dhunanti vattanti pavattanti ambare
abbhuddhanantā sukate pilandhare”

(Vimāna, 64, 9, p. 60).

Abbhuddhanati = abbhuddhanati? (abhy-ud-
dhan), ‘to shake, rattle.’ But is the root dhvan?

ABBHUNNADITA.

“Abhivutṭhā vammatalā nagā isibhi sevītā
abbhunnaditā sikkhihi te selā vamayanti maṃ”

(Thera G. v. 1065, p. 95).

Abbhunnadita pp. of abhy-ud-nad (not in
Sanskrit), ‘to resound.’

ABBHUNNAMATI.

“[Udakadhārā] . . . udakasālato pi abbhunnamitvā Bhagavato citakaṃ nibbāpesi” (M.P.S. p. 68).

Abbhunnamati (abhy-ud-nam not in Sanskrit), ‘to burst forth,’ ‘spout up.’

ABBHUYYĀTI.

“Idha bhante rājā Māgadho Ajātasattu Vedehiputto caturaṅginim senaṃ sannayhitvā rājānaṃ Passenadi-kosalaṃ abbhuyyāsi yena Kāsī” (Saṃyutta III. 2. 6).

Abbhuyyāti (abhy-ud-yāti not in Sanskrit), ‘to march against.’

ABBHOKIRATI, ABBHOKIRAṆA.

“Uppaddhapadumātā haṃ āsanassa samantato abbhokirissaṃ pattehi pasannā sakehi paṇihi” (Vimāna 5, 9, p. 4 ; 35, 11, p. 34).

“Naṭānaṃ abbhokiraṇaṃ” (Sum. p. 84).

Abbhokirati (abhy-ava-kṛī not in Sanskrit), ‘to cover.’

Abbhokiraṇa (abhy-ava-kiraṇa), ‘bedecking ?’

ABHIKAṆKHATI, ABHIKAṆKHĪ.

“Kāmaṇaṃ sītibhāvābhikaṅkhinī,” desiring the extinction of lust (Therī G. v. 360, p. 158).

For abhikaṅkhati see Vimāna 5, 1, p. 12.

“Yā c’esā Puṇṇikā jammī udukkhalaṃ abhikaṅkhati” (Jāt. II. p. 428). See Jāt. IV. 241.

Abhikaṅkhati (Sk. abhi-kāṅksh), ‘to long for, desire.’

ABHIKĪRATI.

“Atha mam ekam āsinam aratī nābhikīrati” (Saṃyutta II. 2, 8).

Sañña me abhikīranti viveka-paṭisaññutā” (Thera G. v. 598, p. 62).

Abhikīrati (Sk. abhi-kṛī), ‘to overpower.’

“Dipaṇ ca kātuṃ icchāmi yaṃ jarā nābhikīratīti” (Jāt. IV. 121).

Abhikīrati = viddhamseti, ‘to conquer.’

ABHIKKHIPATI.

“Tato ca kāsūṃ vilikhāya majjhe
 Katvā tahiṃ dātum abhikkhipitvā”
 (Dāṭh. III. 60).

Abhikkhipati (abhi-kship), ‘to throw.’ Cf.
 abhinikkhipati, Dāṭh. III. 12.

ABHIGAJJATI, ABHIGAJJĪ.

“Suro yathā rājakhādāya puṭṭho
 Abhigajjaṃ eti paṭisūvam icchaṃ”
 (Sutta N. IV. 8. 8).

Abhigajjati (Sk. abhigarj), ‘to roar.’

In the following passage abhigajjanti (applied to trees) has the sense of ‘to rustle.’

“Kusumitasikharā ca pādapā abhigajjati va mālu-
 teritā” (Therī G. v. 372, p. 159).

For abhigajjī (applied to birds) compare the follow-
 ing:—

“... Giribbaje citra-chadā vihaṅgamā
 Mahinda-ghosa-tthanitā bhigajjino te taṃ ramissanti
 vanamhi jhāyinaṃ” (Thera G. v. 1108, p. 99).

“Sunila-gīvā susikhā supekhuṇā sucitta-patta-cchadanā
 vihaṅgamā

Sumaṇju-ghosa-tthanitā bhiggino te taṃ ramissanti
 vanamhi jhāyinaṃ” (Ibid. v. 1136, p. 102).

ABHIGIJJHATI.

“Kāmesa nābhigijjheyya” (Sutta N. V. 2. 8).

Cf. “kāmesu giddhā” (Ibid. IV. 2. 3).

Abhigijjhati (abhi-grīdh not in Sanskrit), ‘to
 crave for.’

ABHICHANNA, ABHICCHANNA.

“Nāgo hemajālā bhichanno = Nago suvaṇṇajālana
 abhicchanno (Jāt. II. pp. 370–1, 48; see Sutta N. IV.
 2. 1).

Abhicchanna pp. of abhi-cchad, ‘to cover.’

ABHIJAPPATI.

“Kuhiñci bhavañ ca nābhijappeyya.” Let him not wish for existence anywhere. (Sutta N. IV. 4. 9.)

“Kām’ abhijappanti paticca lābham” (Ibid. V.4.4).

The Sk. abhijalpāti has not the sense of ‘to desire,’ ‘wish for,’ as in Pāli. Cf. abhijappā quoted in Nettipakaraṇa (apud Alwis Inst. 107–110) in the sense of ‘glutinous substance;’ jappā lust, Alw. Inst. 106, 107, 110. See Samyutta IV. 3, 4.

Abhijappa, ‘muttering spells,’ occurs in Thera G. v. 752, p. 74; Jāt. IV. p. 204; abhijappana, Sum. p. 97.

ABHIJJALATI.

“Saccena dāvaggiṃ abhijjalantam
Vassena nibbāpayi vārido ‘va”

(Dāth. III. 43).

Abhijjalati (Sk. abhi-jval), ‘to blaze fiercely.’

ABHIJAVATI.

“Na hi vaggu vadanti vadantā
nābhijavati, na tāṇam upenti”

(Sutta N. III. 10. 12).

Abhijavati (abhi-jū not in Sanskrit), ‘to be eager, active.’

ABHIJĀNA.

“Abhijānato pi . . . sati uppajjati” (Mil. p. 78–9). Cf. Sk. abhijñāna, ‘recollection.’

ABHIJĀYATI.

“Yo ogahane thambho-vivābhijāyati” (Sutta N. I. 12. 8).

Abhijāyati (Sk. abhi-jāyate from root jan). For abhijaneti (caus.), see Mil. p. 390; Buddhavaṃsa II. 129).

ABHIJIGIṢSATI.

“Uccāvacceḥ’ upāyehi paresam abhijigisāti” (Thera G. v. 743, p. 73).

Abhijsā = jigīsā = Sk. jigīrshā from root hṛi.
Cf. jigīsaṃ (Jāt. III. p. 172), jigīsaṃ (Thera G. v. 1110, p. 99), and see Childers s.v. jigīsaṃ.

ABHIJJHĀYATI.

“Abhijjhāyimsu brahmaṇā” (Sutta N. II. 7, 18).

Abhijjhāyati, Sk. abhi-dhyai, ‘to become covetous.’

Cf. abhijjhā, Sk. abhidhyā, and abhijjhālu (Aṅguttara III. 160).

ABHITAKKETI.

“Yam dhammikaṃ naravaraṃ abhitakkayitvā jāyā patī visayam etam upā gamimsu” (Dāṭh. v. 4).

Abhitakketi (caus. of abhi-tark, not in Sanskrit), ‘to search for.’

ABHITATTA, ABHITĀPA.

“Ghammābhitatta” (Jāt. II. p. 223; Sutta N. v. 1. 39) uṇhābhitatta (Mil. p. 97; Cullav. p. 20).

“Pākatika-aggito nerayiko aggi mahābhitāpataro hoti” (Mil. p. 67).

Abhitatta (Sk. abhi-tap-ta), ‘scorched;’ abhitāpa (Sk. abhitāpa), ‘extreme heat.’ Cf. sisābhitāpa, ‘sunstroke’ (Suttav. I. p. 83).

ABHITUNNA.

“Adhimuttavedanābhitunna” (Jāt. I. p. 407; ibid. II. pp. 399, 401; Ibid. IV. p. 330).

Abhitunna (pp. of abhi-tud not in Sanskrit), ‘afflicted,’ ‘tormented.’

ABHIDHARA.

“Abhidhara-māna,” ‘firm-minded’ (Dhammapada, p. 81).

Abhidhara, ‘firm, bold;’ cf. Sk. abhi-dhri, ‘to uphold,’ ‘maintain.’

ABHIDHĀRETI.

“Koṇḍañṇassa aparena Maṅgalo nāma nāyako
 tamam loke nihanvāna dhammokkam a b h i d h ā r a y i ti”
 (Buddhav. IV. 1 = Jāt. I. p. 34, v. 225).

A b h i d h ā r e t i (caus. of a b h i - d h ṛ i), ‘to hold aloft.’

ABHIDHĀVATI.

“A b h i d h ā v a t h ā c a p a t a t h ā c a” (Jāt. II. p. 217).

“Balena saddhiṃ caturāṅgikena
 a b h i d h a v a n t a m ¹ atibhimsanena
 ajeyyasatthaṃ paramiddhippattam
 dāmesi yo Ālavakam pi yakkham”

(Dāṭh. III. 47).

A b h i d h ā v a t i (Sk. abhi-dhāv), ‘to rush about.’²

ABHINAMATI.

“Passa samādhi-subhāvitam cittam ca vimuttam || na
 cābhinatam na cāpanatam na ca sa-saṅkhāra-nig-
 gayha cāritavatam” (Saṃyutta I. 4. 8).

A b h i n a t a (pp. of a b h i - n a m), ‘depraved.’

ABHINAVA.

A b h i n a v a - y o b b a n a = Sk. a b h i n a v a - y a u v a n a, very
 youthful (Therī G. Com. p. 201) = a b h i - y o b b a n a
 (Therī G. v. 258, p. 148), quite new. See Jāt. II. p. 143;
 Suttav. I. p. 337.

A b h i n a v a (Sk. a b h i n a v a), ‘quite new.’

ABHINIKKHIPATI.

“Mohandhabhūtā atha titthiyā te
 taṃ dantadhātum a b h i n i k k h i p i m s u”
 (Dāṭh. III. 12; cf. a b h i - k k h i p i t v ā, Dāṭh. III. 60).

A b h i n i k k h i p a t i (a b h i - n i - k s h i p), ‘to throw
 down.’

ABHINIGGAṆHANĀ.

“Āmasanā . . . a b h i n i g g a ṇ h ā n ā . . . c h u p a n a m .”

¹ The text has a b h i d d a v a n t a m.

² See Com. to Thera G. v. 118, p. 17.

“Abhiniggaṇhaṇā nāma aṅgaṃ gahetvā niggaṇhaṇa” (Suttav. I. p. 121).

Abhiniggaṇhaṇā (abhi-ni-grahaṇā not in Sanskrit), ‘holding.’

ABHININNĀMETI.

“Cittam abhininnāmeti” (Aṅguttara III. 100. 4).

Abhininnāmeti (abhi-nir-nam), ‘to incline, direct.’ Cf. “So kakkato aḷaṃ abhininnāmeyya” (Saṃyutta IV. 3. 4).

ABHINIPPĪḶANĀ.

“Abhinippīḷanā nāma kenaci saha nippīḷaṇa” (Suttav. I. p. 121).

Abhinippīḷanā (abhi-nis-pīḷanā not in Sanskrit), ‘embracing,’ ‘squeezing.’

ABHINIBBIJJATI.

“Evam etaṃ avekkhantī rattindivam atanditā
tato sakāya paññāya abhinibbijja dakkhisam”

(Therī G. v. 82, p. 132).

Abhinibbijjate = nibbijjati, ‘to be weary of,’ ‘disgusted with.’ The caus. abhinibbijjeti, ‘to avoid,’ occurs in Sutta N. II. 6. 8:—

“Sabbe samagggā hutvāna abhinibbijjayātha nam.”

ABHINIBBIJJHATI.

“Yo nu kho tesam kukkuṭacchāpakānaṃ paṭhamataraṃ
... aṇḍakosaṃ padāletvā sotthinā abhinibbijjheyya
(Suttav. I. p. 3).

See Buddhist Suttas (pp. 233–4).

Abhinibbijjhati (abhi-ni-vyadh not in Sanskrit), ‘to break forth.’

ABHINIVAJJETI.

“Yehi tihi dhammehi samannāgato bālo veditabbo te
tayo dhamme abhinivajjetvā yehi tihi dhammehi
samannāgato paṇḍito veditabbo te tayo dhamme samādaya
vattisāmā ti (Aṅguttara III. 1, 2).

Abhinivajjeti (abhi-ni-vrij not in Sanskrit),
'to avoid.'

ABHINIVASSATI.

"Ahaṃ te anusāsāmi kiriye kalayānapāpake
Pāpāni parivajjetha, kalyāṇe abhinivassatha"
(Car. Pit. I. x. 3).

Abhinivassati = abhi-ni-vasati, 'to cultivate.'

ABHINISSAṬA.

"Gotamo nikkhamma-ninno tibhavābhinissaṭo"
(Thera G. v. 1089, p. 96).

Abhinissaṭa (pp. of abhi-nis-sṛi), 'escaped.'

ABHINIHATA.

"Kimādhikaraṇaṃ yakkha cakkābhinihato ahan
ti" (Jāt. IV. p. 4).

Abhinihata (abhi-ni-han not in Sanskrit),
'oppressed,' 'crushed.'

ABHINĪTA.

"Vātarogābhinīto tvaṃ viharaṃ kānane vane"
(Thera G. v. 350, p. 39; 435, p. 46).

Abhinīta (pp. of abhi-ni), 'attacked.'

ABHINĪLA.

"Bhassarā sucirā yathā maṇi nettāhesuṃ abhinīla-
m-āyatā" (Therī G. v. 257, p. 148, Com. p. 201).

Abhinīla, 'very dark.'

ABHIPATTIKA.

"Duggatā devakaññāyo || sakkāyasmiṃ patiṭṭhitā
te cāpi duggatā sattā || devakaññābhipattikā"
(Saṃyutta IX. 6. 4).

Abhipattika, 'attaining (to the state of),' from
abhipatti (Sk. abhi-prāpti), 'reaching.'

ABHIPĀRUTA.

"Kassapaṃ . . . pavara-rucira-kāsika-kāsavaṃ abhi-
pārutaṃ disvā na pūjayi" (Mil. p. 222).

Abhipāruta, pp. of abhipārupati (Sk. abhi-prāvṛi), 'dressed.'

ABHIPĀLETI.

"Imaṃ padesaṃ abhipālayāmi" (Vimāna, 84. 21, p. 79).

Abhipāleti (Sk. abhi-pāl), 'to protect.'

ABHIPĪLETI.

"Yathā vā pana . . . manussā rasahetu yante uccuṃ pīlayanti, tesu uccuṃ pīlayamānaṃ ye tattha yanta-mukhagatā kimayo te pīliyaṃ; evaṃ eva kho Tathāgato paripakkamānase satte bodhento dhammayantaṃ abhipīlayati, ye tattha micchā paṭipannā te kimī viya marantīti" (Mil. p. 166).

Abhipīleti (Sk. abhi-pīḍ-ayati), 'to crush,' 'squeeze.'

ABHIPŪRETI.

"Yathā vā pana . . . puriso yāvadatthaṃ bhojanaṃ bhuñjeyya chādentu yāva kaṇṭhaṃ abhipūrayitvā" (Mil. p. 238; see Dāṭh. III. 60).

Abhipūreti (Sk. abhi-pūr), 'to fill.'

ABHIPPAKIRATI.

Dibbāni pi mandāravappupphāni antalikkhā papatanti tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa puṇṇāya" (M. P. S. p. 49).

Abhippakirati (abhi-pra-kṛi not in Sanskrit), 'to cover over.'

ABHIPAMODATI.

"Yathā have pāṇa-riva ettha rakkhitaṃ
Duṭṭhā mayi aññaṃ abhipamodati"

(Jāt. III. p. 530).

Abhipamodati (abhi-pra-mud not in Sanskrit), 'to rejoice.'

ABHIPPAVASSATI.

"Aggasassaṃ abhinipphannaṃ, mahāmegho abhippavassī" (Mil. p. 8).

“Mahāmegho abhippavassati” (Ibid. pp. 36, 304).

Abhippavassati (Sk. abhi-pra-vṛṣh), ‘to rain down fast.’

ABHIPPAŚANNA.

Rājap’ imesaṃ abhippasanno” (Suttav. I. p. 43).

Abhippasanna pp. of abhipasīdati (abhi-pra-sad), ‘favourable.’

ABHIPPAŚĀDETI.

“Abhippasādehi manasaṃ arahantamhi tādine” (Thera G. v. 1173, p. 105).

Abhippasādeti (caus. of abhi-pra-sad) = pasādeti, ‘to propitiate.’

ABHIPPAHĀRAṆĪ.

“Esā Nāmuci te senā || kaṇhassābhippahāraṇī” (Sutta N. III. 2. 15).

Abhippahāraṇī f. of abhippahāraṇa (cf. Sk. praharaṇa), ‘fighting.’

ABHIBHĀSANA.

“Sīlam cittassa abhibhāsanaṃ” (Thera G. v. 613, p. 63).

Abhibhāsana, ‘enlightenment,’ not used in this sense in Sanskrit.

ABHIMATA.

“Matan ti abhimataṃ” (Thera G. Com. to verse 91, p. 13).

Abhimata (Sk. abhi-mata), ‘agreeable,’ ‘pleasant.’

ABHIYUJJHATI.

“’Amhākaṃ santakāni etāni ti abhiyujjhitvā te ‘na tumhākaṃ amhākaṃ’ ti āgantvā vinicchayaṭṭhānādisu vivadante” (Jāt. I. p. 342).

Abhiyujjhati (abhi-yudh not in Sanskrit), ‘to contend, quarrel.’

ABHIYOGA.

Saddhābhiyoga" (Dāṭh. IV. 7).

Abhiyoga (Sk. abhi-yoga), 'observance.'

ABHIRAKKHA.

"Antarā dvinnam ayujjhapurānam
pañcavidhā ṭhapitā abhirakkhā"

(Jāt. I. p. 204).

Abhirakkhā = ārakkha, 'guard.'

ABHIRADDHI, ABHIRĀDHANA.

"Cetaso āghāto, appaccayo, an-abhiraddhi (Aṅguttara II. vi. 12). See Jāt. IV. p. 274.

"Anabhiraddhī ti kopo yeva so hi an-abhirādhana-vasena an-abhiraddhī ti vuccati" (Com.).

N'eva attano na paresam hitam abhirādhāyatīti anabhiraddhi, kopassa etam adhivacanam (Sum. p. 52).

An-abhiraddhi, an-abhirādhana, 'displeasure, disaffection.'

ABHIRAVATI.

"Mānusakā ca dibbā ca turiyā vajjanti tāvade
te pi ajja abhiravanti dhuvam buddho bhavissasi"

(Buddhav. II. 90 = Jāt. I. p. 18, v. 99).

Abhiravati (Sk. abhi-r-u), 'to shout out.'

ABHIROCETI.

"Na dān' aham tayā saddhim samvāsam abhirocaye" (Jāt. III. p. 192). See Vimāna 64, 24, p. 61; 81, 12, p. 73.

Abhiroceti (caus. of abhiruc), 'to desire.'

ABHIRUTA, ABHIRUDA.

Vihavihābhinadate¹ sippikābhirutehi ca na me tam phandati cittaṃ" (Thera G. v. 49, p. 8; see v. 1103, p. 98).

We also find abhiruda (Sk. abhiruta), 'vocal, resounding with cries.'

"Kuñjarābhirudā rammā te selā ramayanti maṃ" (Thera G. vv. 1062, 1064, p. 95).

¹ Vih-a-vih-a = very loud, cf. Sk. vṛi-h-a, loud, high, shrill.

“Mayūra-koñcābhirudamhi kānane” (Thera G. v. 1113, p. 99). See Jāt. IV. p. 446, l. 2.

ABHILAKKHITA.

“Tāta, ajja abhilakkito mahā-uposathadivaso” (Jāt. IV. p. 1).

“Yā tā rattiyo abhiññatā abhilakkhitā ti ādisu salakkhaṇo” (Sum. p. 18).

Abhilakkhita marked by prognostics (as propitious), cf. Sk. abhi-lakshita, marked with signs.

ABHILAṄGHATI.

“Tasmim khane gaganatalam abhilaṅghantam eva paripunṇam candamaṇḍalam Rāhu avatthari” (Jāt. III. p. 364).

Abhilaṅghati (Sk. abhi-laṅgh), ‘to pass across.’

ABHILĀPA.

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15), ‘swearing or scolding’ (Fausböll).

Abhilāpakata, Com. on Thera Gātha v. 118, p. 17.

Abhilāpa (Sk. abhilāpa, ‘word, expression’; See Sum. pp. 20, 23).

ABHILEKHETI.

“Rājā’ tha Kittisirimeghasamavhayo so
Cārittalekham abhilekhaṇi saccasandho”

(Dāṭh. V. 67).

Abhilekheti (caus. of abhi-likhati), ‘to cause to be inscribed.’

ABHILEPANA.

“Kenassu nivuto loko, kenassu nappakāsati,
ki’ssābhilepanam brūsi kimsu tassa mahabbhayam.
Avijjāya nivuto loko, vevicchā nappakāsati
jappābhilepanam[†] brūmi, dukkham assa mahabbhaya-
yam” (Sutta N. V. 2. 1-2).

[†] This passage is quoted by Alwis (Inst. p. 107), in a passage from the Nettipakarana, in which jappā is explained by taṇhā.

Prof. Fausböll translates a b h i l e p a n a by 'pollution,' but it would seem more in accordance with the context to render it by 'daubing,' 'covering,' from a b h i l i m p a t i, 'to daub, smear.'

ABHIVAÑCANA.

"Te titthiyā naṃ a b h i v a ñ c a n a n t i
rājādhirājaṃ atha saññāpetvā
jigucchaniye kuṇapādikehi
khipiṃsu dhātum parikhāya piṭṭhe "

(Dāth. III. 64).

A b h i v a ñ c a n a (Sk. a b h i - v a ñ c - a n a), 'deceit, fraud.'

ABHIVAṬṬA.

"A b h i v a ṭ ṭ e mahāmeghe" (Mil. p. 176).

"Himavante pabbate a b h i v a ṭ ṭ a ṃ udakaṃ Gangāya nadiyā pāsāna . . . -sakhāsu pariyottharati" (Ibid. p. 197; see pp. 286, 349).

A b h i v a ṭ ṭ a 'pp. of a b h i - v a s s a t i (see Mil. pp. 132, 411).

ABHIVAḌḌHI.

"A b h i v a ḍ ḍ h i y ā vāyamati" (Mil. p. 94).

A b h i v a ḍ ḍ h i (Sk. a b h i - v ṛ i d d h i), 'growth,' 'increase.'

ABHIVADATI.

"Sabbe bālaputhujjanā kho . . . ajjhattika-bāhire āyātane abhinandanti a b h i v a d a n t i ajjhosāya titṭhanti" (Mil. p. 69).

A b h i v a d a t i = a b h i v a n d a t i (Sk. a b h i - v a d), 'to welcome.'

ABHIVĀYATI.

"Yathā . . . vāyu supupphita-vanasaṇḍantaram-a b h i - v ā y a t i eva eva kho . . . yoginā yogāvacarena . . . pupphitārammaṇa-vanantare ramitabbam" (Mil. p. 385).

A b h i v ā y a t i (a b h i - v ā not in Sanskrit), 'to blow through,' 'pervade.'

ABHIVĀHETI.

“Tattha sabbakilesāni asesam abhivāhayī” (Buddhav. X. 5).

Abhivāheti (caus. of abhi-vah), ‘to remove,’ ‘put away.’

ABHIVIJINĀTI.

“Saṅgame parasenaṃ abhivijinanti” (Mil. p. 39).

Abhivijināti (abhi-vi-ji not in Sanskrit), ‘to conquer.’ (See Childers, s.v. abhivijayati.)

ABHIVIÑÑĀPETI.

“Methunam dhammaṃ abhiviññāpeti,” ‘to practise sexual intercourse’ (Suttav. I. p. 18).

Abhiviññāpeti (caus. of abhi-vi-jñā), ‘to seek,’ ‘to have recourse to.’

ABHIVITARATI.

“Te pucchanti, pucchitvā nābhivitaranti” (Mahāv. II. 34. 10). Cf. Suttav. I. p. 73; II. p. 290:—

“Sañciccā ti jānanto, sañjānanto cecca abhivitaritvā vitikkamo.”

Abhivitarati (abhi-vi-tṛī, not in Sanskrit), ‘to go on with.’

ABHIVISITṬHA.

“Ye dhamme Tathāgato anaññañeyyo hutvā sayam eva abhivisitṭha-nāṇena paccakkhaṃ katvā pavedeti . . . pe” (Sum. p. 99).

Abhi-visitṭha (abhi-vi-ṣiṣṭha not in Sanskrit), ‘most excellent,’ ‘very distinguished.’ Cf. visitṭha (Mil. p. 203).

ABHIVEDETI.

“Rattikkhaye ca Anurādhapurassa maggaṃ jāyāpatīnaṃ atha so abhivedayittha”

(Dāṭh. V. 2; see ibid. V. 11).

Abhivedeti (caus. of abhi-vid) ‘to point out,’ ‘communicate.’

ABHIVYĀPETI.

“Yāni tattha t̥hitāni pupphāni tāni sammā gandhena disāvidisaṃ abhi vyāpeti” (Mil. p. 251).

Abhivyāpeti (Sk. abhi-vy-āp), ‘to pervade.’

ABHISAṂVISATI.

“Kim iva pūtikāyaṃ asuciṃ savanagandhaṃ bhayānakam Kuṇapaṃ abhisamvisēyyaṃ gattaṃ sakipaggharitaṃ asucipuṇṇaṃ” (Therī G. v. 466, p. 169).

Abhisamvisati (abhi-saṃ-viṣ not in Sanskrit), ‘to stay with.’

ABHISAJJATI, ABHISAJJANĀ.

“N’ev’abhisajjāmi na cāpi kuppe” (Jāt. III. p. 120).

“Vācābhiḷāpo abhisajjanā vā” (Sutta N. I. 3. 15).

Abhisajjati (abhi-saṅj not in Sanskrit), ‘to scold.’ Abhisajjanā, ‘scolding.’

ABHISAṬA.

Ambapalikā gaṇikā . . . abhisatā atthikānam-atthikānam manussānaṃ paññāsāya ca rattiṃ gacchati” (Mahāv. VIII. 1).

Abhisatā, ‘frequented,’ ‘much visited,’ pp. of abhisarati (Sk. abhi-sṛi).

ABHISATTHA.

“Abhisattho va nipatati vayo, rūpaṃ aññaṃ iva tath’ eva santaṃ

tass’ eva sato avippavasato aññass’ eva sarāmi attānaṃ ti”

(Thera G. v. 118, p. 17).

The Commentary explains abhisattha by anusittha, āṇatta. The form sattha = sittha is supported by Jāt. II. p. 299, where sattha = anusittha. (Cf. anusatthā = anusāsaka, Jāt. IV. p. 178-9). But abhisattha is also explained in the Com. by abhiḷāpakata; in that case abhisattha, ‘abused,’ would be derived from ṣaṃs and not from ṣās. See ANUSATTHI.

ABHISANDA.

“Ten’eva kammābhisaṇḍena iddhi-yānam-abhiruyha patthitaṃ nibbāna-nagaram pāpuṇeyyāti” (Mil. p. 276).

Abhisanda (Sk. abhi-shyanda), ‘consequence,’ ‘result.’ Cf. kamma-nissanda (Mil. p. 20).

ABHISANDAHATI.

“Kāḷi itthi brahātī dhaṅkarūpā satthiṇ ca bhetvā aparāṇ ca satthiṇ ca

bāhaṇ ca bhetvā aparāṇ ca bāhuṃ sīsaṇ ca bhetvā dadhi-thālikam va esā nisinnā abhisandahitva”

(Thera G. v. 151, p. 21).

The Editor reads abhisaddahitvā, but this gives no sense, but the v. l. abhisandahitvā, ‘putting together,’ from abhi-san-dhā suits the context.

Abhisaddahati occurs in Thera G. v. 785; Mil. p. 258; Dāth. III. 58.

ABHISANDHĀYA.

“Kam attham abhisandhāya lahucittassa dūbhino sabba-kāma-duhass’eva imaṃ dukkham titikkhasi”

(Jāt. II. p. 386).

Abhisandhāya = paṭicca, sandhāya, ‘on account of,’ ‘because of.’

ABHISANNA.

“[Bhagavato] kāye abhisanne Jivakena vireko kārīto” (Mil. p. 134). The incident here referred to is given in full in Mahāv. VIII. 1. 30:—

“Tena kho pana samayena Bhagavato kāyo dosābhisaṇṇo hoti,” cf. abhisanna-kāyo (Ibid. VI. 14. 7).

Abhisanna, pp. of abhisad not in Sanskrit, ‘oppressed with humours,’ ‘full of humours.’

ABHISAMBHAVA.

Dur-abhisambhava, ‘hard to obtain’ (Sutta N. III. 11. 23; Saṃyutta V. 2. 3; Thera G. v. 436). Cf. Sk. abhisambhū, ‘to enjoy,’ ‘attain.’

ABHISAMSAÑĀ.

“Rathassa ghoso apilandhanāni
 khurassa nādī-abhisamsanāya ca
 ghoso suvaggu samitassa suyyati
 gandhabbaturiyāni vicitrasavane”

(Vimāna 64. 10, p. 60).

Abhisamsana (abhi-çamsana not in Sanskrit),
 brabbling?

ABHISĀPA.

“Muṇḍo virūpo abhisāpaṃ āgato
 kapālahattho 'va kulesu bhikkhasu”

(Thera G. v. 1118, p. 100).

Abhisāpaṃ āgato = ‘reviled,’ ‘calumniated.’ Cf.
 Sk. abhiçāpa, ‘curse,’ ‘calumny.’ For abhisapati
 see Suttav. II. p. 274; Saṃyutta XI. 1, 10.

ABHISĀRIYĀ.

“Dighaṃ gacchatu addhānaṃ ekikā abhisāriyā
 Sankete paṭiṃ mā addasa yā te ambe avāharīti”

(Jāt. III. p. 139).

Abhisāriyā = Sk. abhi-sārikā, ‘a woman who
 goes to meet her lover.’ Abhisaraṇatā, ‘appoint-
 ment’ (Ibid. p. 139 l. 4).

ABHIHĀRETI.

“Sa piṇḍacāraṃ caritvā || vanam abhihāraye” (Sutta
 N. III. 11. 30, 32; see ibid. III. 1. 4, 10; Therī G. v. 146,
 p. 137).

Abhihāreti caus. of abhi-hṛi, ‘to go to, repair to.’

In the following passage abhihāreti = abhiharati,
 ‘to gain, acquire’ :—

“Attanā coday’ attānaṃ, nibbānaṃ abhihāraye”
 (Thera G. v. 637, p. 65). See Jāt. IV. p. 421.

See note on abhiharati in Vinaya Texts, vol. ii.
 p. 440.

ABHIHITA.

“Buddha-gāthābhihito 'mhi” (Saṃyutta II. 1-10).

Abhihita (Sk. abhi-hita) said, spoken. The correct
 reading is Buddhagāthābhihito?

AMAMA.

“Kadā nu 'abam bhinnapaṭandharo muni kāsāvattho a m a m o nirāsayo.” See Jāt. IV. p. 372.

“Gihi dāraposī a m a m o ca subbato” (Sutta N. I. 12, 14).

“A m a m o nirāso” (Udāna III. 7, 9).

A m a m a (Sk. a m a m a) unselfish; cf. Sk. m a m a t ā, selfishness.

AMARA.

“Yadā ca avijananā iriyanti a m a r ā viyā” (Thera G. v. 276, p. 33).

In the explanation of a m a r ā = vikkhepo (Dīgha I. 1, 2. 23). Buddhaghosa has the following note:—

“A m a r ā nāma maccha-jāti, sā ummujjana-nimmuj-janādivasena udake sandhāvamānā gahetum na sakkoti” (Sumaṅgala, p. 115).

A m a r ā (not in Sanskrit), a kind of wriggling slippery fish, perhaps an eel.

ARITṬHAKA.

“Aritṭhakam ñāṇam” (Sum. p. 94).

A r i ṭ ṭ h a k a (Sk. a-rishṭaka), ‘perfect.’

What does a r i ṭ ṭ h a k a mean in “mahā-a r i ṭ ṭ h a k o maṇi?” (Samyutta IV. 1. 2, p. 104).

In the following passage a r i ṭ ṭ h a seems to be ‘a kind of spirituous liquor.’ “Amajjam a r i ṭ ṭ h a m pivati” (Suttav. II. p. 110).

AVAKANTATI.

“Evam hi etaṃ udapādi sarīrena vinābhāvo
puthuso maṃ vikantetva khandaso a v a k a n t a t h a ”
(Jāt. IV. p. 155; Ibid. p. 251).

A v a k a n t a t i (Sk. a v a - k ṛ i t), ‘to cut away.’

AVAKUJJA.

“Puggalo a v a k u j j a - p a ṇ ṇ o ” (Puggala III. 7. p. 31).

Here a v a k u j j a = n i k k u j j a, ‘inverted, turned down-’

‘Does it mean ‘very precious’? maṇimay mean sun-glass, burning-glass (see Mil. p. 54, l. 6).

ward,' in opposition to ukkujja, 'set up' (Puggala, III 7. 3), and the phrase "puggalo avakujja-pañño" means 'a man who is a hearer but not a doer.'

Avakujja = 'supine,' in the following passage: "Kalalepattharivāna avakujjo nipajj'aham" (Buddhav. II. 52 = Jāt. I. p. 13). For the adv. avakujjakam see Buddhav. X. 4. See paṭikujja, Jāt. I. p. 456.

"Tassa nāṇavar' uppajji anantam vajirūpamam
tena vicini saṅkhāre ukkujjam avakujjakam."

AVAKKHIPANA.

"Adho avakkhipanena" (Jāt. I. p. 163).

Avakkhipana (ava-kshipana), 'putting down.'

AVAGANDA.

"Na avaganda-karakam bhuñjitabbam. Yo anādariyam paticca ekato vā ubbhato vā gandam katvā bhuñjati āpatti dukkaṭassa" (Suttav. II. p. 196; see Pātimokkha Sekh. IV. p. 46).

Avaganda-karakam = 'puffing out the cheeks,' 'stuffing the cheeks out;' gandam katvā = to puff out the cheeks, may be compared with the phrase phanam katvā, 'to spread out the hood,' with reference to a snake.

AVAGGAHA.

"Dubbutthikā ti avaggaho. Vassa-vibandho ti vitam hoti" (Sum. p. 95).

Avaggaha (Sk. ava-graha), 'drought.'

AVACARA, AVACARAṆA.

"Tāta tvaṃ sūro saṅgām āvacaro."

"Saṅgām āvacaro sūro balavā iti vissuto." (Jāt. II. 95).

Saṅgām āvacara = 'familiar with war, at home in war.' For āvacaraṇa see Jāt. II. p. 95, l. 7).

AVAJĀTA.

"Mukhadugga vibhūta-m-anariya || bhūnahu pāpaka
dukkatakāri

purisanta kalī avajāta mā bahubhāṇi 'dha, nerayiko
si." (Sutta N. III. 10. 8.)

Ava-jāta (Sk. ava-jāta), 'base-born,' as opposed to abhijāta (Mil. 359). See Div. p. 2, l. 13.

AVATIṬṬHATI.

“Saddhā dutiyā purisassa hoti
No ce assaddhiyaṃ avatiṭṭhati
Yaso ca kitti ca tatv' assa hoti”

(Saṃyutta I. 4. 6).

“Kodho mayi nāvatiṭṭhati” (Ibid. XI. 2. 10; Thera G. v. 21). See Jāt. IV. p. 208.

Avatiṭṭhati (Sk. ava-sthā), 'to abide, endure.'

AVADĀNIYE.

“Kāmesu giddhā pasutā pamulhā
avadāniye te visame nivittā
dukkhūpanitā paridevayanti”

(Sutta N. IV. 2. 3).

Avadāniya (Sk. avadāniya), 'stingy, niggardly.'

AVADEHAKA.

“Udarā vadehakaṃ bhutva sayant' uttānaseyyakā” (Thera G. v. 935, p. 85).

Avadehaka seems to mean 'a surfeit' from ava-dih, 'to pollute, besmear.'

AVADHĀRAṆA.

“Khalū ti avadhāraṇatthe nipāto” (Therī G. Com. p. 180; Sum. p. 27).

Avadhāraṇa (Sk. avadhāraṇa), 'emphasis, affirmation.'

AVANI.

“Suciram avanipālo saññamaṃ ajjhupeto” (Dāṭh. IV. 5). Cf. Sk. avani, 'earth.'

AVAPĀYĪ, AVAPIVATI.

“Addharattā vāpāyī,” drinking at midnight (Jāt. I. p. 163). “Addharatte avapivati” (Ibid. Com.).

AVABUJJHATI, AVABOJJHANTĪ.

“Yathābhutaṃ an-avabojjhanti” = yathābhucam ajānanti (Therī G. Com. to v. 159, p. 193).

Avabojjhantī f. of avabojjhanta (ava-budh),
'perceiving, being aware of.'

Avabujjhati == is remembered, occurs in Jāt. III. p. 387. See Sum. p. 52.

"Yo pubbe katakalāṇṇo katattho nāvabujjhati
Atthā kassa palujjanti ye honti abhipatthitā."

(See Jāt. I. p. 378; III. p. 256; Sum. p. 53; Thera G. v. 737, p. 73.) For avabodha see Sum. p. 20.

AVAMAṄGALA, AVAMAṄGALLA.

"Bhante mayhaṃ nāmaṃ avamaṅgalaṃ" (Jāt. I. p. 402; Ibid. p. 372).

"Imaṃ avamaṅgalyaṃ anumodanaṃ kathesi,
avamaṅgallesu anumodanaṃ karonto" (Jāt. I. p. 446).

Avamaṅgala, 'inauspicious, unlucky'; ava-maṅ-
galla == ava-maṅgalya 'unluck.'

AVARAJJHATI.

"Karissam nāvarajjhissam" (Thera G. v. 167, 22). See Jāt. IV. p. 428, ll. 21, 27.

Avarajjhati here means 'to desist, give up' (from the root rādh). The Com. has virajjhissam, but another various reading is ava-rujjhissam as if from the root rudh.

AVALAKKHAṆA.

"Yesam hatthato na labhati [lābham] tesam asim
'avalakkhaṇo' ti garahati" (Jāt. I. p. 455).

Avalakkhaṇa, 'below the mark,' 'not up to the mark.' See Mil. p. 171, l. 12.

The Sk. ava-laksha = 'white.'

AVASAṬA.

Avasaṭā nāma tithāyatanaṃ saṅkantā vuccati" (Suttav. II. p. 216-7).

Avasaṭa == saṅkanta, gone over to, represents Sk. apa-sṛi, 'to go away,' and not ava-sṛi; cf. osaṭa (Mil. p. 24).

AVASĀYA.

“Avasāyī ti. Avasāyo vuccati avasānam nitṭhānam” (Therī G. Com. p. 176).

Avasāya = Nirvāna cf. Sk. avasāya end.

AVASISSATI.

“Na masi sarīrān’ eva avasissimsu” (M. P. S. p. 68, l. 4).

“Na taṃ tatrāvasissati” (Jāt. II. pp. 61, 62; Sum. p. 212).

For avasitṭhaka see Jāt. II. p. 311.

Avasissati (Sk. ava-ṣish), ‘to be left, remain over.’

AVASESAKA.

“Samatittikaṃ an-avasesakaṃ telapattam yathā parihāreyya || evaṃ sacittam anurakkhe patthayāno disam agatapubban ti” (Jāt. I. p. 400).

An-avasesakan ti an-avasīñcakaṃ aparissavanakaṃ katvā (Com.)

An-avasesaka means ‘having nothing remaining or left,’ but ought we not to read an-avasekakaṃ, ‘unspilt’?

AVYĀYATA.

“Avyāyataṃ vilapasi,” ‘thou talkest at random’ (Jāt. I. p. 496).

A-vy-ā-yataṃ (from root yaṃ) ought to mean ‘not excessively,’ ‘briefly’? cf. Sk. vyāyata; perhaps we ought to read avyāvaṭaṃ, unrestrainedly, excessively, from vy-a-vri.

The Com. explains avyāyataṃ vilapasi by avyatta-vilāpam vilapasi.

ASSATARĪ.

“Assatarī attavadhāya gabbhaṃ gaṇhāti parābhavāya gabbhaṃ gaṇhāti” (Cullav. VII. 2, 5, p. 188).

That the *she-mule* died in reproducing itself seems to have been a very common notion. Cf. Mil. p. 166; Saṃyutta p. 154.¹

¹ Mules were imported into India from Cambodia. See Jāt. IV. p. 464.

ASSAVATI.

“Āvedhañ ca na passāmi yato ruhiram assave” (Jāt. II. p. 276).

Assavati (āsru not in Sanskrit) = paggharati, ‘to flow, issue.’

ASSĀSAKA.

“So bhikkhu uttāto an-assāsako kalam akāsi” (Sutta v. I. p. 84; II. p. 111).

An-assāsako, ‘not able to draw breath’; cf. Sk. āçvāsaka.

AHI-GUṆṬHIKA, AHI-GUṆḌIKA.

This word is sometimes written ahi-guṇḍika (Jāt. I. p. 370; II. 429) and ahi-kuṇḍika (Jāt. IV. p. 308). Guṇṭhika = ‘snarer’ from the root guṇṭh, ‘to snare, trap’; but as the term ahigo = ‘snake-charmer, ahi-guṇḍika, from the root guṇḍ, to sing, charm (cf. Sk. guṇḍaka, ‘a low pleasing tone’) is perhaps the correct form, but compare Sk. ahi-tuṇḍika.

ĀKAḌḌHANA, ĀKAḌḌHETI.

“Mayaṃ attano balena mahāsamudda-udakaṃ ākaḍḍhema” (Jāt. I. p. 498).

Ākaḍḍheti, caus. of ākaḍḍhati (see Jāt. III. p. 297) = ‘to draw out (water).’ For ākaḍḍhana see Mil. pp. 154, 352.

ĀKARA.

“Ākara ratanuppādāya” (Mil. p. 356).

“Saddhammādhārako therō Ānanda ratanākaro” (Thera G. v. 1049, p. 93).

Ākara (Sk. ākara), ‘a mine.’

ĀKIṆCAÑÑĀ.

“Jhāyī jhānaratā dhīrā santacittā samāhitā
ākiñcaññaṃ patthayānā dhammanagare vasanti te”
(Mil. p. 342).

Ākiñcañña, Nirvāna, ‘nothingness.’

ĀKINṆA.

Our word 'loose' has come to be used in sense of 'dissolute, bad;' so in Pāli we find ākiṇṇa used in the sense of (1) at large, (2) loose, bad.

"Aññataro pi kho hatthināgo ākiṇṇo viharati hatthihi hatthinihi" (Udāna IV. 5, p. 41, ll. 7, 10, 20; p. 42, ll. 6, 9, 15).

"Ākiṇṇa luddo puriso dhāticelaṃ va makkhito" (Jāt. III. pp. 309, 539). The Com. explains ākiṇṇa by gālha.

ĀKURATI.

"Jivhā sukkhati, hadayaṃ byāvattati kaṇṭho ākurati" (Mil. p. 152).

Dr. Trenckner takes ākurati to be a denominative of ākula, 'distressed.' It seems to have here the sense of 'swells,' and may be a denom. of aṅkura, 'intumescence.' We find forms like ākura for aṅkura in niraṅkaroti and nirākaroti. So sākacchā = saṅkacchā. Cf. a-saṅkacchikā. (Parivarā II. 1. 96, pp. 70, 71.)

ĀGĀḲHA.

"Saṅgho āgālhaṃ ceteyya" (Parivarā V. 3). In the Com., p. 230, we find that Buddhaghosa reads āgālhaṃ, which he explains by ḍālhabhāvāya. See Aṅuttara III. 151-2. Āgālha = gālha (Sk. gādha).

ĀGHĀTANA.

"Visamūlaṃ āghātaṇaṃ chetvā pāpeti nibbutiṃ" (Thera G. v. 418, p. 45).

"Āghātana is explained by Childers as 'shambles' (see Thera G. v. 711, p. 71). It signifies 'place of execution' in Mil. p. 110, l. 19, but in the above passage (? read āghātano) it signifies 'killing, destroying.' Cf. Uddham-āghātanikā ti āghātaṇaṃ vuccati maraṇaṃ" (Sum. p. 119).

ĀNAṢJA.

"Tasmiṃ kāle Bāraṇasirājā attano maṅgala-hatthiṃ

ānañja-kāraṇaṃ sikkhāpetuṃ hatthācariyānaṃ adāsi” (Jāt. I. p. 415).

“Ānañja-kāraṇaṃ kāriyamāno dukkhaṃ adbhivāsetuṃ asakkonto ālānaṃ bhinditvā palāyitva” (Jāt. IV. p. 308).

The ānañja-kamma seems to have been (1) a kind of bending of knees as a mark of obsequence, or respect (Jāt. IV. p. 49); (2) a kind of squatting down, so as not to be seen.

ĀNANYA.

“Tassa me kim aññaṃ ānanyaṃ bhavissati” (Suttav. I. p. 284; Sum. p. 3, l. 18).

Ānanya (Sk. ānriṇya), ‘freedom from debt.’

ĀMANTANĀ.

“Āmantanā hati sahāyamajje” (Sutta N. I. 3, 6).

Prof. Fausböll renders āmantanā by ‘calling,’ but ‘salutation’ seems more in accordance with the context.

ĀMASATI, ĀMASANA.

“Kumbhiṃ āmasati” (Suttav. I. p. 48, p. 57; see Jāt. II. p. 360-1; Jāt. III. p. 319; Sum. p. 107).

Āmasati (Sk. ā-mṛish), ‘to touch, handle.’

“Āmasanena sannipāto jāyati” (Mil. p. 127).

Āmasana (Sk. ā-mṛishana), ‘handling, touching.’

ĀYĀGA.

“Āyāgo sabbalokassa āhutinam paṭiggaho” (Thera G. v. 566, p. 59; see Sutta N. III. 4, 32). Cf. Sk. āyāga, ‘a gift.’

ĀYUVĀ.

“Tes’ aññataro ’yam āyuvā dvāre tiṭṭhati māluterito” (Thera G. v. 234-5, p. 30).

Āyuvā (not in Sanskrit), ‘old.’

ĀYŪHAKA, ĀYŪHATI, ĀYŪHANA.

“Bhagavā . . . addasa Devadattaṃ āyūhitvā anekāni kappakoṭṭisatisahassāni nirayena nirayaṃ . . . gacchan-taṃ” (Mil. p. 108).

“Ayaṃ moghapuriso kappatṭhiyaṃ eva kammaṃ āyūhissati” (Ibid. p. 109).

Āyūhako (Mil. p. 207). Āyūhana (Sum. pp. 64, 101).

See “Notes and Queries” (Emendations IV.) in Pāli Journal for 1885.

ĀLAMBA, ĀLAMBANA.

“An-ālaṃba-cara,” ‘not wandering (in many) channels of thought,’ *i.e.*, having mind fixed only on *one* object of thought (Mil. p. 343). An-ālaṃba = without support in Sutta N. I. 9. 20; Saṃyutta II. 2. 5.

Ālaṃbano—“So [putto] tumbhakaṃ upatṭhāko bhavissati” (Mil. p. 126).

Ālaṃbana (Sk. ālaṃbana), ‘support.’ Cf. ālaṃbana-raju = rajju ālaṃbanī (Jāt. III. p. 396).

ĀLĀNA.

“Taṃ ālāne niccecalaṃ bandhitvā tomara-hatthā manussā parivāretvā ānaṇḍa-kāraṇaṃ kārenti” (Jāt. I. p. 415).

Ālāna (Sk. ālāna), ‘stake or post to which an elephant is fastened.’

ĀLITTA.

“Kaṭukaṃ madhurassādaṃ piya-nibandhanaṃ dukhaṃ khuraṃ va madhun ālittaṃ ullittaṃ nāvabujjhati”

(Thera G. v. 737, p. 73).

Ālitta (pp. of ā-lip), ‘besmeared.’

ĀLIMPANA.

“Ālimpanaṃ vijjhāpetuṃ,” ‘to put out a flame’ (Mil. p. 43).

Ālimpana (= ādīpana), ‘a flame, conflagration.’

For ālimpeti (Sk. ā-dīp) see Ānguttara III. 100. 13.

ĀVAJATI.

“Na gabbhaseyyaṃ punar-āvajisaṃ,” ‘I shall not return to the womb’ (Jāt. III. p. 434; *ibid.* IV. pp. 49, 107).

Childers does not cite āvajti in the sense of ‘to go.’ Cf. Sk. āvraj, ‘to return.’

ĀVAPANA.

“Sabbaññūtañāṇassa āvapaṇaṃ katvā dantayugalam adāsi” (Jāt. I. p. 321; Milinda, p. 279).

Āvapaṇa seems to come from the root *vyap* + *ā*.

See “Pāli Journal” for 1885, article *Nikkinaṭi*, p. 42.

ĀVILATI.

“[Udakam] calati khubati luḷati āvilati” (Milinda, p. 259–60).

Āvilati, ‘becomes turbid,’ a denominative from the adj. āvila, ‘turbid.’

ĀVEDHA.

Āvedhañca na passāmi yato ruhiram assave” (Jāt. II. p. 276).

“Āvedhañca na passāmi ti viddhatṭhāne vaṇaṇ ca na passāmi” (Com.)

Āvedha, ‘wound.’ Cf. āvedhana, impaling (Jāt. IV. p. 29):—

“Koviḷāra-sūle makkhikā vedhanaṃ” = the impaling of a fly on a koviḷāra-stake.

ĀVEṆI.

Childers has āveṇika on the authority of B. Lot. 648, but not āveṇi. (See Div. pp. 2, 98, 182, 268, 302, 440. Cf. “Āveṇi-saṅgha-kammāni akāsi” (Jāt. I. p. 490).

“Te imehi atthārasahi vatthūhi apakāsanti avapakāsanti¹ āveṇi-karonti āveṇi-pavāraṇaṃ karonti, āveṇi-saṅgha-kammaṃ karonti” (Cullav. VII. 5. 2; see ibid. p. 325; Parivāra XV. 10, p. 202).

ĀSATI.

“Seti c’eva āsati ca etthāti senāsanam, mañcapīṭhā-dīnam. Ten’ āha senāsane ti” (Sum. p. 208).

Āsati (Sk. ās), ‘to sit.’

¹ The various readings are apakassanti and avapakassanti.

ĀSAMSA, ĀSAMSATI.

Childers registers āsimṣā, but not āsamso, &c.

The phrase "puggalo āsamso," 'a person without desires,' occurs in Aṅuttara III. 13. = Puggala IV. 19. = Samyutta III. 3, 1, 5.

From āsamṣati we find the participle āsamṣāna, which is sometimes written āsasānā.

"Dumāni phullāni manoramāni samantato sabbadisā pavanti

pattam pahāya phalam āsasānā . . ."

(Thera G. v. 528, p. 56).

The Com. explains āsasānā by āsimṣantā gahitukāmā. Nirāsa = nirāsamsa. We find the terms nirāsamsa, āsamṣāna in a passage in Sutta N. V. 10. 4 (Nirāsaso so, na so āsasāno = nirāsamso so na so āsamṣāno), which Prof. Fausböll translates thus: 'He is without breathing, he is not breathing,' instead of 'He is free from desire, he has no desire.' Cf.:—

"Etādisam brāhmaṇa disvā yakkham
puccheyya poso sukham āsasāno"

(Jat. IV. p. 16).

The Com. explains āsasāno by āsimṣanto, and a Burmese MS. reads āsi [ṃ] samāno.

"Thale ca ninne ca vapanti bījam
anūpakhetta phalam āsasānā"

(Ibid. p. 38).

ĀḶAKA.

An āḷakā is an 'arrow-straightener,' which was formerly made of wood or bone. For a specimen of an Eskimo 'arrow-straightener' see Boyd Dankin's "Early Man in Britain," p. 238. Cf.:—

"Isattho āḷakam pariharati vaṅka-jimha-kuṭila-nārācassa ujukaraṇāya" (Mil. p. 418).

There is a reference to the process of arrow-straightening in Thera G. v. 29, (cf. Dh. IV. 15. 33):—

“ Samunnayaṃ attānaṃ usukāro va tejanam
cittam ujum karitvāna avijjam chinda Haritāti ”

In Car. Pit. II. 1. 3, āḷaka = ālāna, ‘post or stake’
to which an elephant was tied.

ĀḶĀHANA.

“ So tassā . . . sarirakiccaṃ katvā āḷāhanaṃ nibbā-
petvā ” (Jāt. I. p. 287).

Āḷāhana usually means ‘a cemetery,’ but in the pas-
sage quoted above it signifies ‘the funereal fire.’

ĀHARATI.

Āhaṭa pp. = āhacca, ‘cited’ (Jāt. III. p. 512).

Āhāt vā = aharitvā in the following passage :—

“ Saṅkāra puñjā āhāt vā susāna rathiyāhi ca
Tato saṅghātikam katvā lūkhama dhāreyya cīvaram ”
(Thera G. v. 578, p. 60).

The causative āharāpeti is used in the sense of ‘to
call for, ask for, demand’ :—

“ Tassa gatakāle tam kulam kahāpaṇe valañjesi. So
āgantvā kahāpaṇe āharāpesi ” (Jāt. I. p. 347 ; see Therī
G. Com. p. 196, l. 13).

ĀHARIMA.

“ Āharimena rūpena na mama tvam bādhayissasi ”
(Therī G. v. 299, p. 152).

Āharima, ‘captivating,’ ‘charming.’

EMENDATIONS.

I.

“ Tena kho pana samayena Sakko devānam indo āyas-
mato Mahākassapassa piṇḍapātaṃ dātukāmo hoti pesakāri-
vaṇṇam abhinimminivā tantam vināti, Sujātā asurakañṇā^{*}
vāsaram (?) pūreti ” (Udāna III. 7).

^{*} Text has assurakannā.

The reading queried in the above quotation is not in "the most reliable" text **A** (Phayre MS.), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of **A** is *taṃsaraṃ* (**B** *ṇaṃsaraṃ*) for *taṣaraṃ*, 'the shuttle.' The Com. explains "*vāsaraṃ pūreti*" by "*vāsaraṃ bhandeti*." *Tasara* or *taṃsara* (Sk. *trasara*) is a well-known word for the 'shuttle' of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N. III. 4. 10, p. 82. *taṣaraṃ* occurs with the Burmese reading *vāsaraṃ* (see also I. 12. 9, p. 37) in the sense of 'shuttle.'

II.

"*Nelaṅgo setapacchādo ekāro vattatī ratho,*
aṇiḥaṃ passa āyantaṃ chinnaṣotaṃ abandhanan ti"
 (Udāna VII. 5, p. 76).

The true reading is not that adopted in the text from the Commentary, but that of **A, D** "*nelaṅgo*." Buddhaghosa in his Com. on Dīgha I. i. 9. quotes, "*Nelaṅgo setapacchādo*" (See Sum. p. 75).

III.

"*Evam ācariyo sāra-phalake visarukkha-āṇiṃ ākoṭaya-*
māno viya . . . antevāsiko suvaṇṇa-rajata-maṇimayāya
āṇiyā taṃ āṇiṃ paṭivāmayamāno viya puna-
puna ratanattayassa vaṇṇam bhāsati" (Sum. p. 39).

For *paṭivāmayamāno* read? *paṭivādh°* or *paṭi-*
bādhayamāno, and compare "*Tacchanto āṇiyā*
āṇiṃ nihananti balavā yathā" (Thera G. v. 744, p. 73).

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Edmund Gooneratne, Mudaliyār, in Account with the Pāli Text Society, for the Year Ending Dec. 31, 1886.

DATE. 1886.	RECEIPTS.	AMOUNT. Rs. Cts.
Jan. 1.	Balance of Last Year brought forward	1043 45
Dec. 31.	Subscription received from Six Subscribers for 1885	63 0
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		Rs. 1106 45

DATE. 1886.	PAYMENTS.	AMOUNT. Rs. Cts.
April 9.	Postage of Petavattu	1 50
June 1.	Visuddhimagga purchased and sent	35 0
„ 12.	Postage 2/50 and Tin Case 1/-	3 50
„ 14.	Value of Rs. 600 remitted by Bill of Exchange £43 5s. 8d. ...	600 0
	Postage on Letter	0 43
Nov. 20.	Clearing Case of Publications of '85, sent per <i>Reva</i>	2 25
	Postage to Straits on one Copy	3 90
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	Postage, Advertising Fees, &c.	5 0
	Balance in my hand on Dec. 31, 1886	449 95
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GALLE, December 31, 1886.

E. R. GOONERATNE.

ACCOUNTS, 1885.

RECEIPTS DURING 1885.				PAYMENTS ON ACCOUNT OF 1885 PUBLICATIONS.			
	£	s.	d.		£	s.	d.
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Subscribers of Five Guineas...	73	10	0	Postage and Stationery...	17	16	10
Subscribers of One Guinea	84	0	0	Editors	46	0	0
Draft from Prof. Lanman, America, for				Purchase of Books and MSS.	35	0	0
Subscriptions not included in above	24	3	0	Loss by Exchange	0	6	2
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